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THE MINISTER AND
FAMILY TROUBLES

THE MINISTER AND FAMILY TROUBLES

A CASE STUDY OF THE RELATION OF
THE MINISTER AND THE CHURCH
TO SEX AND FAMILY PROBLEMS

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TO THE MEMORY OF
ANNA GARLIN SPENCER
1851-1931

ONE OF WHOSE LAST TASKS WAS THE READ-
ING OF THE MANUSCRIPT OF THIS BOOK

PREFACE

THIS little book does not attempt to work out a philosophy or to define a theory of the relation of the minister to family and sex problems. It is simply an account derived from first-hand sources of the experiences of a group of ministers. The authors believe that the working out of theories is dependent on the collection of a vast deal more of material, but they hope that even this slender contribution will be of help in pointing the way toward a philosophy, and in giving to all the benefit of the experience which some have had.

The authors are under an overwhelming debt of gratitude to the ministers who contributed the data which made the study possible. This debt a few words of thanks will not repay. Perhaps the aid which their experience should extend to others will make them feel that the sacrifice of time and effort was worth while. The committee of three appointed by the Unitarian Ministerial Association,—Reverend Frederick M. Eliot, Reverend Charles R. Joy and Reverend Dilworth Lupton,—gave the manuscript careful and sympathetic reading, and made valuable suggestions. The same is true of Reverend Edwin Fairley. To the Commission on *Marriage and the Home* of the Federal Council of Churches,

PREFACE

and especially to Dr. Worth M. Tippy and Miss Amelia Wyckoff, who collected the data from their membership, the authors have a deep obligation. For the choice of material and for all conclusions, however, the authors are alone responsible. Finally to our two assistants, Mrs. Ruth S. Kinsley and Miss Elizabeth Spalding, who have typed and re-typed the material in the midst of many other demands, we are deeply grateful.

ELISABETH A. DEXTER
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Cambridge, Massachusetts
February 7, 1931

CONTENTS

	PAGE
I. SCOPE AND NATURE OF THE STUDY . . .	1
Letter sent to Unitarian ministers . . .	2
Questionnaire sent to Unitarian ministers .	4
Material from Federal Council of Churches	5
II. REASONS FOR LACK OF FULLER RESPONSE TO QUESTIONNAIRE	7
III. PROBLEMS PRESENTED	10
The out-of-town inquiry	10
Reference to social agencies	12
General policy in respect to social agencies	14
The day-by-day problems	15
Classification of problems	15
IV. LIST OF PROBLEMS OF ADJUSTMENT BETWEEN HUSBAND AND WIFE	16
V. LIST OF PROBLEMS INVOLVING RELATION BE- TWEEN PARENTS AND CHILDREN, AND PROTECTION OF MINORS	21
VI. LIST OF SEX PROBLEMS OF THE UNMARRIED .	25

CONTENTS

	PAGE
VII. LIST OF PROBLEMS OF ENGAGEMENT AND CONTEMPLATED MARRIAGE	27
VIII. METHODS OF TREATMENT	29
Treatment of problems involving adjustment between husband and wife	30
Treatment of problems involving protection of minors and adjustment of parents and children	44
Treatment of sex problems of the unmar- ried	46
Treatment of problems of courtship and contemplated marriage	49
IX. GENERAL METHODOLOGY	54
Personality of the minister	54
The method of approach	55
Office hours	55
The family clinic	56
Record keeping	57
Number and type of cases,	59
X. QUOTED COMMENTS	62
Special evening service	62
Office hours	62
Records	62
Opposed to office hours	63
Psycho-analysis	64

CONTENTS

	PAGE
Interest in psychology	65
Perils of psychology	66
Cooperation with other social agencies . .	67
The minister's limitations and obligations .	68
A busy office	69
Discussion groups	70
Do they come to a minister or to a friend?	71
The need of a listener	71
A clinic unconnected with the church . .	72
The minister's task	73
Reticent parishioners	73
The individual approach	74
Interest in social hygiene	75
The minister's wife	76
Prevention if possible	77
Sex education	77
 XI. QUESTIONS PRO AND CON	80
The function of the minister's wife . . .	80
Sex education	81
Attitude toward divorce	82
Performing marriages	83
Attitude toward birth control	85
Helpful literature	86
 XII. CONCLUSIONS	88
As to the function of the minister . . .	88

CONTENTS

	PAGE
The training of the minister	89
Contrast between large and small communi- ties	89
Attitude of the minister toward sex difficul- ties	89
The necessity of working out a better tech- nique on marriage ceremonies	90
Sex education	91
Need for further and more complete study .	92
 XIII. SELECTED READINGS.	93
General comments	93
Readings on child psychology	94
Readings on mental hygiene	94
Readings on sex, marriage and the family	95

THE MINISTER AND
FAMILY TROUBLES

THE MINISTER AND FAMILY TROUBLES

I

SCOPE AND NATURE OF THE STUDY

THE idea that lies back of this report came from a conversation which one of the writers had over a year ago with a minister of many years standing, who is intensely interested in the strengthening of family life. He was commenting on the study made by the Committee on *Marriage and the Home* of the Federal Council and suggested that what was needed to supplement that report was an account of the exact experiences of ministers in their relations to family life. He suggested that in the Unitarian fellowship, where one of the compensations for our limited size is the fact that we know one another fairly well, it might be possible to secure from the ministers accounts of their own experiences, which would be invaluable to younger men starting in and to students in the theological seminaries. He felt that material should be available in printed form such as he and other ministers had secured through consultation with their elders in the profession. Oftentimes these older men are not at hand when a difficulty arises, and it was his idea that such a sum-

THE MINISTER AND FAMILY TROUBLES

mary would be immediately useful and very stimulating.

That suggestion was presented to the Unitarian Ministerial Union. They approved of the general plan and appointed a committee of three ministers to act with the secretary of the Department of Social Relations of the American Unitarian Association in studying the data. In the late spring of 1929 the following letter was sent to every minister in the Unitarian fellowship:

I am sure that you will agree with me that one of the most important problems in community life is that of the future of the family and also that one of the most important fields of work for the minister is in his relationships toward family and sex problems. We hear a great deal nowadays about what the church is doing or ought to do to strengthen family life, but there is very little available for the average minister and particularly for the students in the seminary or men just starting in that is helpful to them in the problems which almost of necessity present themselves to them.

I feel sure that many of our ministers have been very close to family problems in which their own services have been of the utmost value and have been close to others in which their experience, whether successful or not, would be of the greatest help to other men faced with similar situations. It has been suggested that this department could render a very great service to our ministers if we were able to collect and analyze some of the cases of which our ministers have knowledge.

I am writing this letter to all the ministers in our fellowship to ask for their cooperation. What I should ideally like from every minister is as complete and helpful an account as possible of at least one experience in helping adjust

SCOPE AND NATURE OF THE STUDY

family problems in which he thinks the church or the minister has been of assistance; and just as important the experience of some case where for various reasons they have been unsuccessful. In addition I am planning to ask a few general questions which may help us in getting the attitude of our men toward this whole problem.

My idea in sending you this letter is this: There will be ministers who have for one reason or another had no experience, and all that I should like to know in reply to this letter is whether you would be willing to cooperate in this undertaking. If you are, kindly fill out the enclosed postcard and return it to me. If you do reply in the affirmative I should be glad if you would give the matter your consideration at odd times during the summer, and in the autumn I will send to all those who reply favorably a more complete statement with suggestions and questions attached. This will prevent my bothering those who for one reason or another do not feel able to help.

Naturally I should suggest that no names be used with the cases that are given and whatever information is presented will be received in the strictest confidence, and if it is used will be used in such a way that it cannot be traced. The real value in such a study will be in the analysis of procedure rather than in the description of the problem.

I hope very much that there will be a sufficient number of our ministers who will accept this challenge and who will be able to help their fellow-workers, particularly the younger ministers, out of the riches of their own experience, and that you will be among that number.

Over a hundred replies were received, all but four or five of which offered cooperation. Then on September 27th a follow-up letter was sent out to those

THE MINISTER AND FAMILY TROUBLES

who had agreed to send information, with the following memorandum:

As suggested in a previous letter, what we should like most of all would be

(1) A statement of one or more family or sex problems in which you feel the minister or the church organization has been a distinct help. Please make this statement as full as possible without giving identifying information of any sort. We should like to know the problem, the way it came to your attention and the methods which were used, and finally, your reasons for thinking that those methods were of help.

(2) If you have had the experience, we should like one or more cases of family or sex problems in which the interposition of church or minister was not helpful, with the same analysis as was given in the previous case or cases and the reasons why they were not successful.

(3) In addition to the above, which is by all odds the most important, we should be glad to know:

(a) If you have had any experience in sex education in connection with the adolescents or young people in any of your churches. If so, the methods which were used and so far as possible your evaluation of the methods and success.

(b) Do many of your young people who are involved in sex problems or are considering marriage come to you for advice?

(c) Do you have any policy in regard to giving advice to people who come to you asking you to perform a wedding ceremony, either members of your church or non-members? If so, can you outline it?

(d) Do you have any definite policy in regard to marrying people who are unknown to you or do you think such a policy desirable?

SCOPE AND NATURE OF THE STUDY

(e) Do you require any statement as to parental consent when marrying very young people, aside from what the law requires?

(f) If you have any general policy or routine in regard to marriage, it would be helpful to know of it. For instance, do you require definite blanks filled out; do you give to candidates any pamphlet or suggest any reading that might help them in their future family life? Any suggestions that you have developed out of your own experience would, I am sure be, helpful to us.

(4) Any additional information or suggestions which would be of help in guiding either the church organization or younger ministers in this most delicate of all relationships.

Some twenty-odd ministers replied promptly with a very interesting lot of case material, and a follow-up letter sent out on November 22nd, brought in a number of other answers. In all, thirty-eight ministers replied to the questionnaire, and they presented fifty-eight cases. Moreover, many of them answered in some detail the general questions in the first memorandum.

In addition to the data secured in this way, some of the material on which this study is based was obtained by the Committee on *Marriage and the Home* of the Federal Council of Churches. In the spring of 1930 the writer was asked to present a preliminary report of the study to the Church Conference of Social Work. In order to broaden the scope of the report, the committee of the Federal Council wrote to each of the denominational bodies in the Council, asking for the names of ministers

THE MINISTER AND FAMILY TROUBLES

who had been doing particularly effective work in the field of family relationships. This resulted in some sixty churches or ministers being circularized. Practically the same questionnaire was sent them as to the Unitarian ministers, with the addition of a question asking for statistics as to the amount of work which they were doing and also one as to the classification of types of problems that come to them, under the following heads: (a) Cases of marital unhappiness; (b) Unmarried people seeking advice on sex problems; (c) Requests for birth control information; and (d) Problems of adjustment of parents and children. Replies were received from about twenty ministers.

II

REASONS FOR LACK OF RESPONSE TO QUESTIONNAIRE

IT IS important to determine if possible the reasons for the smallness of this response, as they will be helpful in any future work. First and foremost is the fact that the Unitarian letter was sent to *all* the ministers in the denomination. True enough, the fact that three-quarters of them did not reply at all show that either they were not tremendously interested or that they felt they had little or nothing to contribute; but the fact that one-quarter did reply to the first letter indicated that they, at least, were really interested. Why, then, did they fail to reply to the second letter? Principally in our judgment because they have no adequate secretarial assistance. The replies to the second letter came almost wholly from ministers who had either a secretary or at least a typewriter which they knew how to use.

A second reason why replies did not live up to expectations is that when many of the ministers sat down to prepare the cases they felt that the relationship between themselves and their parishioners was so private and personal that even under the conditions laid down in our preliminary letter they could not give the details of case stories. This is a general

THE MINISTER AND FAMILY TROUBLES

feeling which has been echoed in many of the letters received, both in the Unitarian study and the Federal Council study. This feeling is not unique with ministers; it existed in the beginning of social case work and still exists to some extent with certain types of social agencies. No one realizes more than the present writers the confidential nature of the relationship of minister to parishioner, but, after all, is it any more confidential than the relation of lawyer to client or physician to patient? If we are going to make any headway in this matter we must in some way develop a technique which will prevent betrayal of confidence and at the same time permit the accumulated experience of one generation to be passed on to the next.

A third reason, also important, is that,—partly due to the lack of secretarial assistance, partly to a lack of training in business methods, and partly to the idea of confidence and secrecy,—very few ministers keep any sort of records. Numbers of ministers who replied to the questionnaire, both of the Federal Council group and of the Unitarian group, stated that they kept no records at all. It is highly probable that when some of these men sat down to record events of some years ago, relying entirely on their memory, they found that they could recall cases too vaguely to be, as they thought, of any use. It seems that a study such as this emphasizes the necessity of record keeping, not only for the sake of passing on the information for the use of younger men and ministers in training, but particularly for the benefit of their successors in the same pastorate.

LACK OF RESPONSE TO QUESTIONNAIRE

After all, the people generally remain in the same church and the problems may recur, and it would be exceedingly helpful if a minister knew what his predecessor had done. This whole subject is more fully discussed later.

Doubtless some of the ministers who failed to reply at all have had little experience in this particular field. Numerous comments which have been made to the authors, however, strongly indicate that this is not a general reason, and that many who did not respond to the questionnaire have done work no less significant than that of their colleagues whose testimony is here utilized.

The reasons for the lack of response in the Federal Council group is not quite the same as in the Unitarian group, since in the main these inquiries were sent to large city ministers who were well equipped with clerical assistance, and they were a group picked for their successful work in this field. Perhaps the main reason was the fact that they were busy ministers, greatly bothered with questionnaires and blanks to fill out. One man, for example, reported that he had had fifteen during the week in which ours arrived. In so widely scattered a group, moreover, the matter would seem more remote than among the Unitarian ministers.

III

PROBLEMS PRESENTED

OUR original hope of making a statistical analysis has proved impossible, for two reasons. First, there are scarcely enough cases for any statistics to have value; second, the material itself defies accurate classification. All that has been attempted, therefore, is a somewhat loose grouping, followed by a brief description of the problems reported.

The Out of Town Inquiry. First and perhaps least important, several of our ministers, especially those in small communities where there are no social agencies, act as volunteer correspondents for such agencies in neighboring cities. In consequence of this duty, they are asked by the agencies to interest themselves in family problems which do not of necessity have any connection with their churches, and which obviously do not come to them in the first instance. If they are to perform the function which they have undertaken and which no one else apparently is willing or able to accept, they must have some knowledge of the technique of social work in dealing with family problems. The following case, which comes from a minister in a rural community, illustrates admirably:

PROBLEMS PRESENTED

The latest is the case of a girl in another town who became attached to a young man whose parents live here. She became enceinte and they were about to be married, having applied to the Town Clerk for permit, when the man disappeared, it was thought under family influence, and the girl was delivered of a child in April. I was asked to see the Sheriff and father, and get track of the man. I went to the suburb or a near-by large city to confer with the charity society in charge of the mother and child, after having conferred with the Sheriff and with the man's father, and visited the town where the attachment began and had a long interview with the girl's former employer. I then had two interviews with the man's father. The outcome of my investigations was as follows:

The man's father is a reliable straightforward man who wants to do the right thing when he is sure of the facts. He had some prejudices which prevented him from doing full justice to the girl, e.g., against her nationality, her cosmetics, and a deception she practiced, and a relative of hers who was mixed in the case whose character was under a cloud. He denied sending the son away, said he had been back here several times, that his address was known here, though on account of his promise to his son he could not be prevailed upon to disclose it himself. He intends to visit the son, and I expect to arrange a meeting with the girl, and if he, the man's father, is fully satisfied of the paternity of the child, he will aid in its support and press upon his son the obligation he is under. From the information I gave him of the talk I had with the girl's former employer, who praised her highly, had had her in her home for five years, and cherished warm affection for her, he volunteered the admission that it looked as though his son was the child's father. The employer declared emphatically, when she learned from me the date of the birth, that no other man

THE MINISTER AND FAMILY TROUBLES

could have had such relation with the girl at the time the child was conceived.

The net result of my inquiries was to increase my sympathy for the mother and my desire to see her righted, while I also gained great respect for the man's father and established thoroughly friendly relations with him. As soon as I learn from the Society making the original inquiry that the girl will receive such a visit, I shall go with the man's father to see her and her child. He expressed to me warm appreciation of my service in the matter. This has already taken a good deal of time and energy, but I feel sure that it has been worth while, and that I have been able to cooperate usefully as probably no one but a minister could have done. I confidently expect that proper adjustment will eventually be made. Full report of progress in the case has been forwarded to ——— and transmitted to the original inquirers for their files. The main caution to be observed in such cases is to keep the lines of inquiry distinct, and to protect the confidence of each person contributing to one's fund of information. Injudicious use of what is learned of one person, in dealing with another person involved, might easily defeat the purpose of cooperation. A judicial attitude of mind must be preserved whatever one's sympathies.

Although only a few ministers reported this type of problem, nevertheless it is one which the minister in the small community ought to be prepared to deal with.

Reference to a Social Agency. Another type of family problem, which requires less personal work, is that which a minister hears of by virtue of his position as a community leader, which may or may

PROBLEMS PRESENTED

not be concerned with members of his own parish, and which he can most advantageously refer for treatment to a social agency. In the large cities and in many smaller communities this method would frequently be used in dealing with the problems of strangers. Indeed, Professor Frank J. Bruno of George Washington University, St. Louis, in a recent paper, laid down as a general rule that ministers should refer all family problems in which the people involved were not members of their churches, to the social agencies. This is by no means the general practice, however, and many will disagree with Professor Bruno as to its wisdom in all cases. Of course in many places it would be impossible, owing to the lack of good social agencies. If it is to be done, and there is no question that in many instances it is the best procedure, it is absolutely necessary for the minister to know the social agencies in his community, so that he may know when reference is possible and desirable. With many types of families, where there probably has been connection with social agencies in the past, it is certainly the part of wisdom for the minister to get into immediate touch with the social service exchange before attempting to do anything. A striking example of this kind of problem appears in the following case:

One interesting case which I had was this: A poor family in the country comprised a man, his wife, and half a dozen children, most of them girls. The man never worked. His wife sent around letters in which she begged for funds. The neighbors came to the rescue for a time, but eventually ignored the requests for aid, feeling that the man

THE MINISTER AND FAMILY TROUBLES

was able-bodied and should go to work. The man, however, suffered from voluntary inertia. Instead of working to earn money, he decided to secure funds by having his wife prostitute herself, for which purpose he brought out men from another community. His wife objected to the scheme but would not leave her husband.

The way I solved the problem was by getting someone else to solve it for me. I figured that the girls in the family were approaching the age of consent, and that there was a possibility of their being prostituted next. So I turned the case over to the Society for the Prevention of Cruelty to Children. That organization handled the matter satisfactorily.

The minister who submitted this case is very definite in his feeling that this is the correct method to use in all instances. He says:

The average minister is certainly not equipped to deal with the average case of family problem. If he tries to handle the case himself, he usually makes a mess of it. What he should do is to become familiar with the various types of cases with which various organizations deal. Then let him refer the case to the most appropriate agency, just as the general practitioner of medicine refers difficult matters to the proper specialist. This makes the work of the minister easier and also gets the problem solved more efficiently.

There is no question that for the problem described, he used the correct technique, but it is obvious that this is an extreme case, not at all typical of what ministers have to deal with. At the same time it is undoubtedly true that ministers do not turn enough cases over to social agencies. In other cases,

PROBLEMS PRESENTED

which should not be turned over, the social worker would be of inestimable help as an advisor or consultant.

The Day-by-Day Problems. The third general classification of family and sex problems which ministers deal with is vastly more important and more common than either of the other two. It embraces the problems which comes to a minister in the community and which in the main he must deal with himself. The variety of these problems is endless. It is difficult to make any satisfactory classification, as obviously one family situation often involves several different problems. For convenience they have been grouped, rather roughly, as follows: A. Problems of adjustment between husband and wife; B. Problems of protection of minors (orphans and those with improper homes) and of adjustment between parents and children; C. Sex problems of the unmarried; D. Problems of engagement and contemplated marriage. This arrangement is not based on logic, but rather on what appears to be the relative frequency with which such problems present themselves to the minister. It is of course quite possible that the frequency as shown in the material has been conditioned by the questionnaire.

A number of the problems presented are here listed, in order to give some idea of the variety and difficulty of the situations which confront the minister.

IV

PROBLEMS OF ADJUSTMENT BETWEEN HUSBAND AND WIFE

1. A young married woman told the minister's wife that she shrank from sex relations with her husband.

2. A married couple, members of the church, were both licentious. The problem was to restore harmony in an utterly disorganized home.

3. A woman of twenty-one, married at nineteen, already had two children; family lived in three rooms. The husband, a workman on small wage, a Roman Catholic, did not believe in birth control. The woman, a Protestant, wanted birth control information.

4. A woman made serious charges against her husband, charges which the minister believed to be utterly unfounded.

5. A man and woman who had heard the minister over the radio, had decided to separate but wanted advice from someone in whom they had confidence. Man thought wife too extravagant. Woman confessed to love for another (younger) man.

6. Husband and wife utter misfits. Separation only possible solution.

7. Young man asked minister's advice regarding

ADJUSTMENT BETWEEN HUSBAND AND WIFE

his own father and mother. Tension because of mother's infatuation for a woman of bad reputation.

8. Married woman in the church asked minister's wife for the name of a doctor who would give birth control information.

9. A case of marital tension. The minister brought a physician into the case with a great deal of improvement. Trouble caused by business worry on the part of the man, sickness and lowered vitality of the woman.

10. A woman very unhappy with her husband and family, on the verge of suicide.

11. A husband suddenly left his wife for another woman, leaving behind unpaid bills.

12. A man and woman in acute tension. Man had left home and intended to file suit for divorce.

13. A quarrel between wife and husband's mother. Man took his wife's part. Said his mother was insane.

14. Husband miserly and cruel, wife oversexed. Man arrested for threatening to beat wife.

15. A young couple, under age at time of marriage. Separated in the course of a year.

16. Husband infatuated with a young woman, wanted wife to leave him. She appealed to the minister for help.

17. An excellent young couple, long acquaintances of minister; two children. Minister surprised to learn four years after marriage that they planned divorce.

18. A married woman, a member of the church, too intimate with a newcomer in the town. Husband

THE MINISTER AND FAMILY TROUBLES

did not object, said that it was innocent, but the neighborhood greatly agitated.

19. Two prominent families in the church had been very intimate until discussion came up in regard to companionate marriage. Mrs. X. very conservative, Mrs. Y. heartily for it. Thereupon Mrs. X. began to distrust Mrs. Y.'s friendship with Mr. X. Minister's wife friendly with both families. Mrs. X. refused to come to church or church meetings if Mrs. Y. were present.

20. A professional man got divorce on grounds of wife's ill temper and bad housekeeping. Settlement out of court. The woman regretted situation and "cannot live without him." He visited her once a month to see child and pay alimony. Wanted to be friendly but woman insisted on raking up old scores. Man said it would kill his professional work if he had to go back to the woman. Woman had had an unhappy girlhood and this combined with some hardships and disappointments of early married life seemed to have made her somewhat unbalanced. She was constantly seeking minister's advice as to how she might regain her husband's love.

21. Woman learned that her husband was unfaithful; it turned out to be simply a temporary infatuation and the trouble was bridged over by contact with the church.

22. Tension between man and woman, which the church helped to solve by being a real center of activities.

23. Marital maladjustment because of death of daughter in automobile accident. The shock ap-

ADJUSTMENT BETWEEN HUSBAND AND WIFE

peared to have deranged the father so that he began to hate his wife.

24. A widower married a divorced woman. She was absolutely unstable emotionally and flew into terrible fits of passion.

25. Friction developed between man and wife, after the death of a beloved child. Wife afraid to have other children.

26. A member of the church came to minister insisting that she could no longer live with her husband and yet she had been brought up with an aversion to divorce, and there were four children to consider. The real difficulty was due to the woman's ignorance of what sex relations ought to be in marriage. The husband was not well and was sent to hospital for medical attention.

27. A young woman, married five years, appealed for help. About three years after marriage her health broke down and the man, not understanding the situation, became angry and almost brutal and then commenced going with other women.

28. Another case of a woman coming to the minister and complaining that her husband had been paying attention to other women.

29. Man and woman, married two years, had begun to quarrel within a few months of marriage. Difficulty was that the husband had been spending a great deal of time and money with a group of his friends outside the home. He left his wife alone a great deal and left bills unpaid. Woman had not kept herself and her home attractive.

30. Another man and wife quarrelled. Wife came

THE MINISTER AND FAMILY TROUBLES

to the minister for help. Difficulty was almost purely financial. Man's pay check came the first of the month and by the twentieth of the month all the money was spent and the last ten days were always filled with mutual recriminations.

31. Man and woman ready to separate because of too much mother-in-law in the home.

32. Man and woman came to the minister's study together. Married less than a year, they had begun to quarrel. Both were working; they had a beautiful apartment and many luxuries. They had practiced birth control because they could not maintain this standard of living if there were children.

33. A man called at the minister's home one day, saying that his wife had gone off with another man and left him with four children. Inquiry revealed the fact that each had been untrue to their marriage vows.

34. Another case of marital difficulty. Woman unhappy in a small community and felt that man did not give her enough attention. She occasionally drank and went around with other men.

V

PROBLEMS OF PROTECTION OF MINORS (ORPHANS AND THOSE WITH IMPROPER HOMES), AND OF ADJUSTMENT BETWEEN PARENTS AND CHILDREN

1. A middle-aged married man, a deacon in the church, found to have been cohabiting for five years with an adopted daughter of twenty.

2. A young woman, according to her own statement always seemed to bring out the worst in men. Engaged to a man who did not want to save money for a home but suggested becoming "lovers." What should she do?

3. A girl of fifteen, active in the young people's society, constantly going with immoral and vicious men.

4. A friend came to minister with a girl of sixteen who was pregnant. She had been raped and was contemplating suicide.

5. Family in the church in which there was constant quarrelling. "The wife lying, dirty, a bad manager. The husband cruel, violent, and a bad character." Minister suggested divorce. Problem was to secure proper care for the children.

6. A boy who had been doing well at school commenced to fail and became very hostile to his

THE MINISTER AND FAMILY TROUBLES

mother. She consulted a physician at the minister's advice and the physician stated that the difficulty was with the boy's appendix.

7. A boy and mother, both nervous, irritated each other. Mother poor housekeeper and bad manager, almost but not quite insane. Boy sole support of the mother. Feared nervous effect on the boy if he lived with her and yet he could not support her separately.

8. Foreign-born family, children grown and working. Father unreasonable toward children's social life. Finally mother and children left him, leaving no clue as to their whereabouts. Father adrift.

9. Family of eight children under sixteen, one an idiot, others perhaps morons. Church had given help for years, but no birth control information.

10. A depraved, filthy family, whose children turned out extremely well because the church stood by them in their difficulties.

11. A widower with three children in the teens, went back to his home in Europe and married an intelligent, educated, earnest woman who wanted to be a real mother to the children, but who had no tact or knowledge of American ways, and quarrels at once began. As soon as the eldest child was eighteen she married and left home, mainly because of the conflict with her stepmother. Father sympathized with children. A boy still at home. Constant quarrelling, wife very jealous of father's attention to children and also to other women. This, minister thought groundless. Divorce talked of, but woman did not want it; said she would be friendless. Relatives all

PROBLEMS OF PROTECTION OF MINORS

dead and she did not want to go back to Europe. Both man and woman very obstinate and yet both trying to do right.

12. An eighteen-year-old orphan boy, active and willing in church work, in constant conflict with his guardian. Some disagreeable habits traceable to a painful experience in childhood.

13. Growing boy, father dead. Needed control and companionship.

14. Father dead, mother neurotic and a liquor addict. What should be done with the children?

15. Girl, an only child, father old, mother almost pathologically interested in occultism.

16. Father syphilitic, mother mentally superior but emotionally unstable; four children. Finally father left with boy and mother went to live with "affinity." Boy soon came back to mother.

17. A girl engaged to be married felt unsure of herself. A psychiatrist revealed the fact that she had an unfortunate emotional attachment to her father and that she was transferring this to her fiancé. It was necessary to go into the entire family background before marriage was desirable.

18. A young lad of fifteen whose parents were apparently unable to do anything with him in the lines of honesty and clean habits. He stole and practiced masturbation. Father and mother both admitted that they had neglected early training of boy, particularly about himself, and had given him all the money he wanted up to his adolescence. They then started to "clamp down" when it was too late.

19. A father was taking liberties with his fifteen-

THE MINISTER AND FAMILY TROUBLES

year-old daughter. Girl came to minister pleading for help, but absolutely refused to bring in legal authorities. Girl had been living in terror of her father.

VI

SEX PROBLEMS OF THE UNMARRIED

1. A young man who had been drinking, had intercourse with a young woman and was overwhelmed both with remorse and with fear of consequences.

2. A young college student, woman, "wallowing in homosexuality" and injuring others through her practices.

3. A young man of nineteen went to the minister with a story that he thought he had got a young woman "in trouble" but was not sure whether he was responsible for the girl's condition or another.

4. A high-school boy, member of the church, had to leave school in order to marry one of his teachers, for whose condition he was responsible.

5. A young woman in parish became pregnant and called on minister for help in getting support from father of child.

6. A woman of fifty developed psychosis believing herself guilty of sex irregularity, making constant charges against men.

7. A young woman, efficient in her work, unattractive physically but crazy for men. Telephoned all the young men of her acquaintance and wrote them letters. Was creating a scandal in the church.

THE MINISTER AND FAMILY TROUBLES

8. Unmarried mother who needed rehabilitation in the community and in the church. Necessity for building up shattered self-respect.

9. A drug addict who used drugs as a means of flight from reality, rooted in infantilism. Case solved when unconscious homosexual root was uncovered.

VII

PROBLEMS OF ENGAGEMENT AND CONTEMPLATED MARRIAGE

1. A young woman, an only child, asked for help in securing parents' consent to her marriage.

2. A daughter determined to marry against her parents' wishes. Necessity of arriving at mutual understanding.

3. A mother reported to parish assistant that her daughter was pregnant. The man involved wanted to marry at once but girl, although for some time engaged, refused; would not permit man to marry her "because he had to."

4. A young couple came to be married, securing minister's address from near-by druggist. Did not care whether parents were present or not. Minister telephoned and found the mother "would kind of like to be present but could not leave other children." Father could not take care of the children because he was at the movies.

5. A young woman in the church came to be married to a man who was a stranger to the minister. The minister asked how long they had known each other and the reply was, a long time. Shortly after the marriage the man left with bills unpaid. Found out afterwards that the man was already married.

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THE MINISTER AND FAMILY TROUBLES

Some of the cases that were presented in response to our questionnaire were either so perplexing to analyze or present what seemed on paper, but probably not in reality, such trifling cases of difficulty, that it did not seem worth while to record them. Indeed, some of those recorded above may seem trifling, or not thoroughly analyzed, but the list as given will, it is hoped, afford some idea of the problems.

VIII

METHODS OF TREATMENT

IT WOULD be unprofitable to take each one of the above situations and present the way in which the individual minister met it. Many of them were dealt with satisfactorily and the situation apparently adjusted. Others were still in the process of being adjusted when the report was made. Still others, in accordance with the terms of the questionnaire, were presented as situations where the minister's best attempts apparently had ended in failure.

Perhaps the most helpful way of presenting the methods used will be to select more or less typical cases and present them as nearly as possible in the words of the minister who dealt with them. In order to safeguard the anonymity not only of those seeking help but also of the minister, it has been necessary to change wording or to omit phrases and even whole sentences and paragraphs. The attempt has been made to do this in such a way as to retain the essential meaning. In addition, it has seemed wise to omit entirely several interesting and unusual case stories in which it appeared that any statement which preserved the essential points might possibly lead to identification.

THE MINISTER AND FAMILY TROUBLES

Treatment of Problems Involving Adjustment Between Husband and Wife.

1. The first problem proved to be simple, and the method used by the minister was simple. Yet this situation could easily have led to very serious results. In fact, the minister and the church have a particular opportunity and perhaps can do the most effective work on these relatively simple problems, by dealing with them in the early stages before they have run on for years and have become thoroughly complicated.

Mr. and Mrs. A. are in difficulties. Mr. A. leaves his home and boards. He comes to my study to tell me that he expects to file suit of divorce against his wife. I find there is no third person causing the trouble. Mr. A. consents to meet Mrs. A. in my study. She consents to come. When they come to the study they glare at each other and will not speak to each other. I take a pad and ask Mrs. A. what her grievances are against her husband and list them in abbreviated form. Then I ask Mr. A. what his grievances are against his wife and list them in the same manner. Then we discuss these grievances one by one. Before long Mr. and Mrs. A. are talking not only to me but to each other. We discover, after about an hour of talk, that the root of the difficulty is the fact that Mr. A. believes that they can afford an automobile and Mrs. A. is of contrary opinion. This difficulty had developed into a complex and grown like the proverbial snowball. At the psychological moment I tell Mr. and Mrs. A. to kiss each other and go home. They have been living together ever since.

It will be noted here that the situation had reached the point where the man was expecting to secure a

METHODS OF TREATMENT

divorce, that no third person was involved, which made it easier, and that the difficulty was largely financial. The minister's technique in dealing with it deserves commendation. It is obvious that he had already won the confidence of both Mr. and Mrs. A. in his good judgment and fairness.

2. The following problem apparently represents a situation that is not uncommon. No psychiatrist was brought in, as there might well have been, but the minister's wife, who because of her own sex and experience, could deal with the situation sympathetically and understandingly, undertook the delicate task of talking with the woman. The case is as follows:

A young woman, married a year or more, with a small baby, confessed to the minister's wife that she could not get over feeling that much as she loved her husband there was something unclean about the marital act. After a conversation with her (own) husband, the minister's wife had a long talk about sex, the danger of the woman losing her husband's love to say nothing of the danger to his morals, explained the emotional side of sex from the woman's standpoint, gave her Eddy's "Sex and Youth" and recommended Margaret Sanger's "Happiness in Marriage." As the woman lives in a distant city we have not heard of the results. She was so very receptive and grateful that there is every reason to think we broke down her inhibitions.

3. The case which follows presents many interesting angles. First, this couple came a long distance because they had been so much impressed by the minister's preaching over the radio. The minister's

THE MINISTER AND FAMILY TROUBLES

method in talking with each of them separately, and then together, showed good judgment, as did also his analysis of the situation.

One evening John X. telephoned me by long distance asking if he and his wife could come in to see me. The next evening they came. John immediately informed me that he and his wife had been having differences of such disturbance to them that they had decided to separate. It happened, however, that on the Sunday morning following I had conducted a service over the radio and John conceived the idea of coming to see me because, as he put it, "You seem to have done with conventional ideas, and if we are to get help it must be from one in whom we have confidence and who has learned something from life." Then he told me that on the way down he and his wife had agreed that each should have an opportunity to talk with me alone so as to admit of the utmost possible frankness. We all agreed that in any event I should recount the salient points in the presence of both before our conference was over.

The husband first told his story. There were two children. This man felt that his wife made too heavy financial demands upon him. She wanted to spend a few weeks in Florida and to have shopping trips to New York; he felt the need of investing rather than of spending. I asked him if there were any sex irregularities to which I received an emphatic "No!" If only I could make his wife see that she must assist him in conserving funds all would go well. He was sure he loved her and was willing to allow her to have anything within reason.

Then came the woman's story which was very different. She at once told that she was in love with another man and that while she had led her husband to believe she wanted more money, actually she wanted to go to her new

METHODS OF TREATMENT

lover. She felt that she could not admit her flirtations to her husband, who would probably kill her if he knew of them, and so she had invented the money plea as a subterfuge. In the course of conversation the woman agreed that if she received the affection from her husband which she craved she not only had no objection to him but knew that she loved him. Her husband would spend many evenings out looking up more business, doubtless with the best of intentions, but without satisfaction to domestic felicity. Meanwhile the other young man had come along, a regular bold knight of old, and had swept her off her feet, so that she was prepared to leave her husband and go to her newly-found lover. I suggested that we put this point before her husband, an idea from which the young woman momentarily recoiled. Then she said she would like to have me state the viewpoint.

I called in the husband and we talked the situation over. I insisted that if they were to be reconciled there should be no "threshing of old straw," for of all the hopeless domestic situations that is the worst. The husband finally saw the wisdom of the plan set out and said he had been negligent of home. The wife in her turn admitted the possibility that she was looking at her lover in a way in which she might not view him should they marry, whereas she had probably seen her husband at his worst.

The result was that John and Mary returned on their trip resolved to try things out on the new basis, pledged to nothing for the future but only for the next few weeks. I heard nothing of them for several months, having stated to them that I should drop the matter unless they called upon me but that I would gladly serve were I wanted. Then one evening they came back all smiles. Business was improving; Mary was to go to New York for a week;

THE MINISTER AND FAMILY TROUBLES

and, best of all, domestic tranquility and even zest had come to their home.

4. The following is an exceedingly difficult situation presented by a minister in a small country town :

One couple here has come to me (the two members individually, not together). The trouble in part is that the woman is bored by country town life. She is a terrifically active woman. She does her family wash, cares for two children, takes a couple of boarders, and whenever there is an illness or death in town she is usually found in that house, cleaning, cooking, etc., without ever neglecting any of her own personal housework.

Her vitality is amazing. But whenever she lacks something to do she is completely and overwhelmingly bored. When she has the opportunity she seeks relief in drinking and says she thoroughly enjoys it. The reason is patent. Her husband is in business here and in addition is in about a dozen community activities that take a lot of time. Consequently nearly every evening after supper he has to go back down to his office for this sort of work; and has little spare time for his family or for recreation. She consequently has gone afield for her satisfaction; always *sub rosa* and never with persons who live here. He suspects that she does, but is not absolutely certain and thinks that he ought to divorce her if she does despite the fact that he avers that he loves her.

I told him that the trouble was not wholly with her but also with himself because he did not spend enough time with his wife and family, and I recommended emphatically that he give up part of his community work and spend more time with his wife socially, as well as getting away often for trips to the city for the theatre.

He has done better, I think. He got away for over a

METHODS OF TREATMENT

week this summer for a trip with her and goes to the local picture show two or three times a week now with her. But it is patent to me that she is still far from satisfied. She is completely bored with our small town life and longs to get away to the city where she can "do what she pleases." This would be quite difficult for he has an established business here and would have to start at the beginning again there.

He has not talked with me about it again, but she discusses the whole matter frequently both with my wife and myself. She feels that my wife is the only woman in town she can talk with openly. I also tried to make him see that it would be stupid in the extreme for him to consider divorce even if she had done as he suspects.

The minister who has been trying to help in the above situation feels that he has failed flatly, although it would appear that both the minister and his wife have been of considerable help in acting as confidants to both parties. It is not certain that this is a failure. The very fact that the woman could discuss her difficulties freely with the minister's wife is a genuine aid to their solution. In commenting on this case to the minister in question, it was suggested that while his advice to the man was good, it seemed as though something ought to be done to provide engrossing outside activities for the woman. This is perhaps difficult in a country town, but if for instance she could be got on the board of some institution and could be given active responsibilities, she might be able to work off some of her excess vitality in that way.

5. Here is a minister who groups several marital

THE MINISTER AND FAMILY TROUBLES

problems where the difficulty is largely financial and social.

The problems brought to me are those of cases of quarreling, mutual irritations, real or fancied injustices. Each of these requires advice specialized to the occasion at hand. One woman has a husband who is close with her, requiring her to clothe herself and two children and supply all her own treats and luxuries on the \$25 a month her father left her for her own enjoyment, and he spends his own money as he sees fit, regardless of her advice or wishes.

One woman is in a continual state of tension resisting the ponderous intellect of her husband who considers (or did before she had spent twenty years opening his eyes) that the feminine intellect is inferior. He happens to have woefully poor judgment and keeps the family poor, frequently embarking on projects which always prove expensive failures.

Whenever husbands or wives come to me on such matters, I try to analyze the problem, show them wherein their own unconscious response is augmenting the trouble, give plenty of sympathy, praise them for virtues shown in the struggle, and try to inspire them to bear up. I cannot tell the amount of eventual help I give. None has broken up their home, but many of the problems remain unsolved.

6. This case apparently presents no sex difficulty but it shows a broken family. The minister's comment that his main contribution was to offer a listening ear to the son of the family, illustrates the service which above all others ministers can use most frequently. The minister's reluctance to see either the father or mother, since he did not know them, is to be commended:

METHODS OF TREATMENT

A young man whose wife is a member of my church, but whose parents are members of another in the city, once came to me to ask my advice about the situation which was developing between his father and his mother. It seemed that the mother had come under the influence of another woman of uncertain reputation, of whom the father disapproved. Little by little, according to the story of the son, this woman was breaking up the once happy family relationships. The father and the children both had tried to show the mother that the true character of this woman was anything but wholesome. Even his mother's friends had begun to shun her because of this new attachment, but nothing could be done. My main contribution in the affair was frequently to offer a listening ear which gave the boy a chance to make his own decision and relieve his own mind by talking the matter out. I did advise against employing a detective in order to secure definite and conclusively damaging proof against the woman, for I felt that such an action would kill forever whatsoever little bit of relationship remained between the husband and wife. I also said that I thought the situation would improve if they would not constantly drive the two women together by being so hostile and so strenuous in their attempts to keep them apart. The last report I received was that the situation was improving under this policy, because the mother was beginning to see a little more than she had first realized.

I think that this question was brought to me entirely because of my position as a minister, for the young fellow said that he did not want to go to his father's minister because he did not care for him, and he knew no one else to whom to turn. He wanted me to go to see his father and mother and try to straighten things out by talking to them. As I did not at that time know either of them, I felt that such a procedure would do no good. Since that time I have

THE MINISTER AND FAMILY TROUBLES

made definite attempts to come to know the father, at least, better and have availed myself of every opportunity to get a little bit inside the family situation and if possible, establish cordial relationships which might be used later.

7. Here a minister reports a case of offering birth control information to a young couple whom he had married. This is unusual in a way, as apparently the offer was made without request and simply because the minister thought that it was needed. In this case, as in many others, it was the minister's wife rather than the minister who actually carried on the correspondence:

A young couple with very limited financial circumstances were married in the church and their first baby was born seven months after the ceremony. Knowing that these two people were very fond of each other, and also knowing the very wholesome and normal life which they could live by the practice of birth control, as well as the financial necessity in this case of limiting the size of their family, my wife wrote to the girl and gave her the name of a doctor who represents the Birth Control League. Whether or not this advice was acted upon I do not know, but my wife received an appreciative and thankful reply to the original letter.

8. The following case illustrates particularly the wisdom of calling in medical advice for what was apparently a purely social problem in the beginning:

Mr. and Mrs. A. whom I know personally very well, both came to me within two weeks of each other. Both stated that there was almost incessant domestic friction. Mrs. A. said that the cause was her husband's infidelity. Mr. A. said

METHODS OF TREATMENT

the cause was his wife's exacting and domineering attitude. I told both of them that I could not accept confidences unless it was distinctly understood by both that they were both coming to me. I would be discreet and not quote one to the other. After half a dozen interviews with both Mr. and Mrs. A., I was convinced that it was almost wholly a medical case. With some difficulty I got them to promise to consult a physician whom I named. The physician asked me to cooperate with him. He saw in both people a mental disturbance but felt it necessary to bring as many absorbing and congenial interests into their lives as possible. The situation has been in progress for about a year and a half, there has been no break and I am assured by both that conditions are much improved. The physician agrees with me that the chief source of the trouble was first, business worries, then an unprecedented sequence of sickness in both branches of the family and a general lowering of physical vigor in both Mr. and Mrs. A.

9. The next case illustrates the value there is not only in the minister's but in the church's standing by through a difficult time. As in so many cases, the minister's wife cooperated ably in dealing with the situation:

Mrs. B. came to the church and on the first Sunday complained rather bitterly of the treatment she had received. She asked me to call. When I called, I found that she was unhappy in her home, out of harmony with husband and children. I asked quite a number of our people to call on them but they all came away feeling that the ducking stool was the only thing for the woman. I saw Mr. B. who said his wife was a chronic kicker. The case interested me because the woman seemed to be so desperately unhappy. I

THE MINISTER AND FAMILY TROUBLES

saw a great deal of her, my wife and I went to her home and she came to our home rather often. It appeared that she had had a very difficult time financially when her husband was away during the war. When he returned and circumstances were much reduced, he was impatient and rather unreasonable. At the same time, her health was precarious. Quite a number of the people of the church stood by her and conditions now are much improved. About a year ago, Mrs. B. wrote saying that the church alone had stood between her and suicide. Apparently, what she needed to tide her over a very difficult period was very patient and understanding friends.

10. It would seem from simply reading what follows that the minister had been rather hasty in advising a divorce. It must be borne in mind, however, that he had probably known the family for a long time and doubtless was aware of factors in the situation which do not appear in his report. Apparently his advice worked out satisfactorily.

A husband apparently living normally with his wife and child suddenly became infatuated with another woman, deserted his wife and left town with many bills left unpaid. I saw no reason for attempting to restore the old relationship between man and wife. I advised divorce and bent my efforts toward reconciling the wife to the idea of divorce. The divorced wife is plainly grateful for the intervention of my wife and myself.

11. The next case is interesting because while the situation appears similar to that in the preceding case, the advice given was utterly different. Apparently this, also, proved successful.

METHODS OF TREATMENT

Age: Early forties.

Children: Two boys, about fourteen and sixteen.

Husband became enamored with a young stenographer in his office. Confessed to wife that he loved her as much as ever, that she would ever be the one person in his life, but that he could not overcome this infatuation, and he asked her to remove to a home which he would provide for her and leave him with the young girl. Wife came to me in distress and asked for help. Problem made more difficult by her unwillingness to have me speak to husband or stenographer. Said he would kill her if he knew she had told anyone of the difficulty. Acknowledged that she loved him as much as ever and did not want to give him up. Also that she had asked the boys whom they would stay with if she were forced to leave and they replied, "With you, of course."

Treatment:

I told her that, upon no condition must she leave her home and go to apartment provided for her by her husband. This might be construed as leaving "bed and board" and give grounds for divorce. Also to avoid all reference to his present infatuation, allow him to be with the young girl as much as he pleased without complaint, and above all make the home just as attractive for him as she could. No nagging, and await results.

Result:

Months elapsed and then one day she appeared at my church office, radiantly happy, and said that the remedy had worked. He had tired of the girl, returned to his first love, thoroughly ashamed of the infatuation, and wondering how he ever "fell" for it. According to last reports they are living happily together and he is blissfully unconscious that anyone outside of the family knows his secret.

THE MINISTER AND FAMILY TROUBLES

12. The following case is not only so clearly given but also so well analyzed that comment seems unnecessary:

I feel that in this case, although the young people were not members of my church, I was able to give definite assistance in making a satisfactory adjustment, primarily because of my position as a minister. I doubt whether as a layman I could have discussed their affairs with them with sufficient frankness to have secured the desired result. I had known them during their long courtship, necessarily prolonged because of the war. Theirs had been a beautiful romance extending from college days, through the war, and on until the young man's economic condition justified marriage. They had developed a high idealism which was beautiful to see.

I was greatly surprised, about four years after their marriage, when the husband told me that they had decided that they had made a mistake in marrying and were planning to separate. They were always "on each other's nerves" and all physical attraction had vanished. The husband seemed genuinely sorry that the condition existed, had hoped for the sake of their two fine children that they could "carry on," but had come to the conclusion that a broken home would be no worse for the children than a continuation of the present situation.

Somewhat reluctantly he consented to my calling that evening, but felt that it would do no good. I found them both regretful that their marriage had failed, unusually free from petty fault-finding, simply not interested in each other any longer. After a long and intimate discussion they decided to continue for another year in a final attempt to make a satisfactory adjustment, pledging themselves to carry out the following:

METHODS OF TREATMENT

- a. Removal to larger quarters to provide privacy, including separate bedrooms.
- b. Maintenance of the standards of privacy and modesty so frequently discarded after marriage: privacy in the bathroom, neither to enter the other's room without knocking, etc.
- c. Maintenance of the "little niceties," politeness, carefulness in dress, gifts of flowers, books, etc., as had been their custom before marriage.
- d. Suspension of marital relations until such time as a compelling mutual desire might arise. Such intimacies always to be strictly mutual and to be won rather than taken as a "right" of marriage.

Five years have passed and both have told me that they are living happily together. It was the old story of familiarity which bred contempt. A combination of self respect and respect for the other seems to have solved their problem.

13. The following case is thoroughly typical and the method of dealing with it has often proved successful.

A family of husband, wife and several children, apparently drifting apart. The husband, a very busy man, spends little or no time at home. Owing to the nature of his occupation, he is not only employed most of the time during the day but also much of the time evenings. He is fond of social life and his recreations have a tendency to still further increase his absence from home. His wife for two reasons encouraged the latter line of conduct: first, she had the mistaken idea that he was not interested in other women; second, she felt it her duty to devote her entire time to the family.

On his part it was plain that he was finding more pleas-

THE MINISTER AND FAMILY TROUBLES

ure abroad than at home and had taken the condition as a matter of course. Waiting for an opportunity, I had a real heart-to-heart talk with this woman. I pointed out to her that the condition was neither helping her husband nor her family and advised that she enter more into the activities of social life and spend more time away from home, putting more responsibility of family care upon the man. Apparently this advice has been followed with decidedly beneficial results.

Treatment of Problems Involving Protection of Minors or Adjustment of Parents and Children.

1. The following case, while it may be extreme in certain respects, presents a rather typical situation of a young girl who is getting into bad company. It is to be hoped that the reasons for failure are not typical. The minister apparently did everything that he could but he was thwarted on every hand. The story brings out the necessity of education of the public.

A girl in our church was having meetings at various times with salesmen who came to town and also going with a local man of vile reputation. She was in the habit of borrowing money from men and had taken some money from the young people's society of the church. When I heard about the condition of affairs I went to the school officials to see what could be done. She was fifteen years old, nearly sixteen. We had a conference and tried to clear up the matter. We wanted to get her away but the mother, a woman of bad character, absolutely refused. She gave the girl money to clear up the debt to the church. Daughter spent the funds again. She said she used the money to buy off some of her men friends. Meanwhile the girl turned sixteen years old, could leave

METHODS OF TREATMENT

school and was free and clear so far as getting her away was concerned. She has stopped going to church. I tried to get our church trustees to make good the funds and hush the matter up. I went to one of them officially as the minister of this church, putting it up to him to the best of my ability. I knew that it would be bad business to have the matter get out into the community. I took it to him confidentially, but it was common gossip within a few hours. Church officials refused to do anything, except talk. Church people heard of our attempt to help the girl and they wagged their tongues terribly. School officials would do nothing, did not want their names used. Court could do nothing because no one would back me in taking the case before the judge. Result—one girl, a girl of the streets, according to latest reports, because no one would help.

2. The following, while not a typical case, has aspects which are not uncommon. The acuteness of the minister in discovering lines to work on is noteworthy.

Early last September a man (not a member of my church) came to my office with a young Jewess whose plight had been revealed to him by her older brother, one of his employees. The girl, only sixteen years old, had been sent by her parents to a Jewish doctor, supposedly a friend of the family. She went to his office alone. Pretending to examine her the doctor overpowered and assaulted this girl and then by means of threats, extracted her promise not to tell her parents. She told no one and some two months later discovered that she was pregnant. Frightened, she confided in her brother and he sought the advice of my friend, who, not knowing what to do, brought her to me.

In the course of a long conversation I learned that the doctor had fled to Europe and could not be apprehended.

THE MINISTER AND FAMILY TROUBLES

The girl was desperate; she absolutely refused to confide in her parents, which was the course I advised. She contemplated throwing herself into the river.

During the conversation I discovered that she was gifted with a beautiful voice and had been anxious to develop it. I also learned that she possessed unusual artistic ability and was interested in studying designing. Working upon these constructive interests and convincing her that she was in no way responsible for her unfortunate condition, I was finally successful in effecting a change in her state of mind.

To make a long story short, it was possible to persuade the girl to confide in her parents, who received the news in a fine, sympathetic spirit. They are going to see her through and I have no doubt that the girl's talent and ability, wisely directed, will be her salvation.

Treatment of Sex Problems of the Unmarried.

1. The way in which the minister gave advice in the following case is worth noting. He did not moralize or condemn but made a genuine attempt to help in the difficulty.

A college boy in my city came to me asking for an interview, saying he had been at a swimming party, had drunk liquor with the rest, particularly with a co-ed friend, and had had intercourse with her. He was now dreadfully afraid that he had "got her in trouble" and she was in a depressed frame of mind. I spoke as follows: (a) There was not a chance in 10,000 of conception; (b) If there were such we should cross that bridge when we reached it; (c) He must not repeat the act: 1. There might be results this time, 2. Even if he "protected" her from physical consequences he could not save the moral and mental effects upon her and himself, 3. As she was not the kind of girl he wanted to marry (he had admitted it) he must not allow himself to

METHODS OF TREATMENT

be placed where he would either have to marry her out of chivalry or pity, or have to play the cad. The boy graduated a few weeks after and left for a far distant state where he is now working. There have been no physical consequences. He told me I was the only minister in town he would have trusted although he was not of my church. He said he knew I would not condemn him but would try to help.

2. The next presents a problem which is apparently not uncommon. The method of solution was a commonsense one; first, giving an opportunity to talk things out; second, bringing in a physician; and third, change of scene.

An unmarried woman of middle age, after carrying more responsibility than should have been put upon her, developed a psychosis in which she imagined herself to have been guilty of sexual irregularity. Her letters were voluminous and yet mystifying, always suggesting something but never telling what it was, and changing the subject frequently. Chances to talk herself out before my wife and myself were given her, but in spite of suggestion she rattled on about many things but nothing that meant anything except as psycho-clinical material. Physician in the case felt that marriage earlier would have forestalled this aberration. The woman seems to have been helped by our allowing her to talk and write to us. She went away for a pleasure trip, and then obtained a position in another city, where, according to her sister, she seems to be regaining her poise.

3. The next case, a rather extreme one, is an individual problem of sex abnormality. Pointing out the indiscretion of the woman's action had no effect, nor the attempt to supply other interests. The third line

THE MINISTER AND FAMILY TROUBLES

of attack, through a psychiatrist, apparently was satisfactory. It is interesting to note that the minister blames a good deal of the situation on the lack of adequate home training in youth.

Age: In the thirties.

Employment: Secretarial position.

Training: Brought up in small town, under impoverished conditions, and then came to this great city.

Business reputation: Excellent. Capable, kindly and efficient.

Difficulty: Strong desire for male companionship and yet ignored by men of her age. Plain looking but not more so than others more successful in securing male attention. Declared that she had a right to love and a home—could not live without someone to work for, and that if she loved anyone, she had a perfect right to make it known to him without regard to whether it was reciprocated or not. Hence she began to telephone to young men, or write letters to them, in the hope of winning their affection. Some were amused, but others were indignant, one even going so far as to threaten to take the letters to the police and have her “drummed out of town.” One family left the church because we refused to “excommunicate” her and one or two others gave up attending. Situation became very serious and yet we felt that if ever a church must stand by one of its members, it was in such a situation as that.

Treatment: 1. Tried to make her see the indiscretion, even indecency, of forcing her attention upon young men who had paid no attention to her and even made her understand that they despised her. She made promises repeatedly to refrain and yet just as repeatedly broke them.

2. Tried to divert her attention from problems of sex by getting her sufficiently interested in outside matters to oc-

METHODS OF TREATMENT

cupy most of her leisure time. Had her go to evening school, tried to interest her in church activities, etc. In this I was ably seconded by my secretary. Still the complaints kept coming in.

3. Appealed to a psychiatrist, who "analysed" her and secured her consent to be treated by him. Each day she had to write him a letter giving a minute account of the day's activities. For some time began each letter with the words "Worked all day for —," naming the latest object of affection. This was about two years ago (the case is one of about five years' duration). For over a year I have received no complaints concerning her, she is active in the church work and seems happier and more contented. The psychiatrist has held from the beginning that once released from this interest in sex, she would become a perfectly normal and useful member of society. His judgment seems to be vindicated.

N. B. I ought to say that before coming to this city and while yet a young girl, she became addicted to certain forms of sexual abuse. This, in all probability, was partly responsible for her later conduct, coupled with the entire absence of adequate home training.

Problems of Courtship and of Contemplated Marriage.

1. The following case did not present extreme difficulties and yet in the absence of the wise counsel given it might have resulted in an estrangement between the parents and an only child, or in thwarting the young woman's life.

A young woman in the parish talked over with my wife and me the situation which had developed because of her love for a man who lived in another part of the country.

THE MINISTER AND FAMILY TROUBLES

She was an only child and apparently the parents disliked to think of her getting married and moving away, and had therefore made things unpleasant for her. So far as I could see the only basis for their opposition was that the man did not live nearer to our city. Apparently the girl could not talk things over either with her father, who would shut up like a clam, or with her mother, who also placed a wall between them as soon as the subject was mentioned. Knowing the parents, and their fundamental rightness of mind and heart, we tried to show the girl that the apparent opposition on the part of her family was not so much against her desires and plans as against their own feelings at the thought of the readjustment which would necessarily come in their lives. Our feeling was that as soon as things were definite the attitude of the parents would change, for we felt that at heart they both wanted what was best for their daughter. Things have worked out as we predicted.

2. The following story is rather unusual, not only in the situation presented, but also because it was the parish assistant rather than the minister who was confided in. The minister's analysis in the last paragraph as to what the church did and did not do shows a clear understanding of the situation.

A widowed business woman, not of our parish, but known among us, came to our parish assistant, to tell of the situation of her daughter, who was expecting a child in about five months. The mother felt she could talk with the parish assistant, a woman of about fifty years of age, better than with anyone else. The young man involved, to whom the girl had been engaged for some time, desired that they be married at once, but this the girl would not agree to; she insisted that there should be an operation before the mar-

METHODS OF TREATMENT

riage. The parish worker tried to persuade the mother to allow her to talk with the young people, both of whom were known to her. But the mother refused to give permission.

Suddenly the daughter left home with no word as to where she was going. After some days the mother received a telephone call from the young man, asking her to come to see the daughter who was very ill. She had had a miscarriage, evidently brought on by the assistance of a physician. She had been admitted, as married, by a good lying-in hospital, where she remained three weeks. After the girl's recovery they were married at our church, the parish assistant arranging the details and securing the services of the minister, who did not then know the history of the case, but would have performed the service anyhow. The young people evidently take for granted that the parish assistant knows the whole story, as they have written to her in friendly and intimate manner since.

It may be emphasized that the miscarriage was planned by the girl without her mother's consent and against the desires of the young man. The reason for the girl's attitude was an insistence that the marriage should be entirely voluntary on both sides, with no compulsion due to her condition. The young man seemed genuinely regretful of the loss of the child.

The church was no more effective than the mother in trying to prevent the independent action of the daughter. The church did help to support and strengthen the mother and may have helped, through the wedding service, at which the mother and parish assistant were present, to overcome something of the ominous beginning of the marriage.

3. One woman minister sums up her experience thus:

THE MINISTER AND FAMILY TROUBLES

With unmarried confidences, it is boys in their early twenties and girls in their late teens who have approached me. The boys—to talk of their ideals and intentions in regard to love and The Right Girl, and girls—to confide their unfortunate love affairs! To all, I counsel the single standard (and that the traditional feminine standard) though I have a feeling that they will act to suit themselves with no regard for my counsels. They ascertain my opinion in the matter largely to find out how to handle me, and I am sure I have been deprived of many confidences because of my stand.

The ideals which the boys spread before me, I clarify by suggestion and modify by anecdote. They are usually so trusting and idealizing that your heart aches for the let-downs real romance and real women are sure to give them. I try to forestall a little of this by making the dreams more realistic and making them discuss real flesh and blood realities, forewarning and forearming.

Girls hug their dreams close, but come with the hard facts of some experience to talk them over. When the girl has poured her heart out—and I help all I can with interested questions—I show her the values in the experience, tell her I am glad it is behind her and that I know it will purify, strengthen and ennoble her character and that now she can turn from curiosity about sex to some more enduringly satisfactory activity—can go to college, take up some work, develop some talent. I try to give the “Go and sin no more” suggestion by treating the whole experience as childish and now beneath her, since she has put it behind her. I avoid the morbid, especially the introspective and flagellating remorse.

She adds some comments, which properly belong under group C, but may be given here:

METHODS OF TREATMENT

Perhaps I ought to add a word about the elderly who come to me for information and with gossip. These are the frustrated old maid, the lonely widow, the bitter bachelor. With the women, I do all I can to ease the irritation of curiosity by talking frankly and without pruriency of these things, explaining the point of view of the modern young person, and the new physiological knowledge which has become common property among them. Such open and frank discussion of matters which have lain locked within some hearts for a lifetime sometimes lead to quite amazing results. A rasping, critical nature becomes sweet and friendly; sleep is restored; lines in faces are erased and wrinkles relax. Few of us realize the mass of tangled, putrefying repressions and curiosities that are warping the hearts of some of our sweetest "little old ladies."

A statement of the problems and these detailed accounts of the methods used have deliberately been placed early in this study. By no means all of the material available has been presented in either category. The following section is based both on replies of the ministers to general questions regarding their methods, and on the editors' analysis of the methods as shown in the cases.

IX

GENERAL METHODOLOGY

Some general considerations come out both in the case studies and in the answers to the questionnaire.

Personality of the Minister. Perhaps the first question is, why do these problems happen to come to the attention of a particular minister? Each man has his own particular method just as he has his own personality. A minister who renders this service in any large degree, probably does so primarily because of personal qualifications. For one reason or another his parishioners and others have confidence in his judgment and feel that they can talk their troubles over with him. This question of personality is entirely outside the scope of this study and one which it is almost useless to comment upon. Either one has the personal gifts or one has not. If one is devoid of them he may still be a very able and useful minister in other respects, but his service in this particular field is limited. Just how the necessary personal qualities may be encouraged is for the psychologists to say, although it is doubtful whether even they can tell us much as yet. It is probable that the necessary qualities are inborn. It is still more prob-

GENERAL METHODOLOGY

able, however, that like other gifts, they can be developed or can be allowed to remain dormant.

The Method of Approach. The specific question as to why people came to them was not asked, but many ministers answered it either in their general comments or in commenting on cases. It appears that the majority came without any conscious effort or special organization on the part of the minister or the church. Some ministers, on the other hand, make it a point to preach special sermons or a series of sermons dealing with family and sex problems, or to discuss sex problems with groups of their young people. This method seems on the whole very satisfactory, as it shows an interest and presumably a knowledge of the problem, and many of the men report that following such presentation or sermons individual cases were brought to them for help.

Office Hours. A great many ministers, especially those in city churches, make a practice of holding regular office hours. There is a difference of opinion regarding the value of this. One minister who has been most effective, claims that regular office hours are undesirable as people will call or telephone *when they need him* and that emergencies do not conform to office hours. On the other hand, and this appears to be the opinion of the majority, many people will come to the office or the study to talk things over if they know the minister is going to be there at a special time; and since people come for all kinds of purposes it makes their call less conspicuous. They

THE MINISTER AND FAMILY TROUBLES

often call ostensibly for one purpose and after a little while drift into the real reason for their visit. It would seem that definite office hours are an important mechanical aid for performing successfully the task of family adjustment. Of course, any minister who is interested in his work would be available outside of hours also.

The Clinic. Some of the larger churches have developed which is called, unwisely perhaps, a family clinic, a much better title being a family adjustment center. Such centers as that of the Mount Pleasant Congregational Church in Washington are staffed with psychologists, physicians, and social workers as well as the minister, and in the large city church they undoubtedly perform a real function. The Euclid Avenue Congregational Church in Cleveland has such a center and has rendered a vast deal of service during its brief existence. There are both advantages and disadvantages to the family adjustment center. One advantage of course is that it becomes known all over the city that such a place for help exists. Again, with a specialized personnel it is able to cope adequately with a variety of problems. The disadvantage is that it is necessarily somewhat impersonal, at least as compared with the contact of minister and parishioner. It is doubtful whether the adjustment center method will ever be successful outside of large cities, even aside from the financial aspect, which is important. In the beginning some centers have depended on voluntary work but that will almost certainly diminish as the work grows. It

GENERAL METHODOLOGY

may well be that in our large cities such adjustment centers or clinics will become common, and will perform a valuable service in the general field of social work, but it seems probable that they will become purely social work enterprises rather than be associated with any particular church or churches. Such centers will be of immense value to ministers in two ways. First, they can refer to them cases which come to their attention from outside their own parish or cases which present problems which they think the center can handle better than they; and second and even more important, the minister to whom a problem is presented which he wishes to deal with himself can go to the center, describe the problem, and secure advice from a specialist there. The clinic method will in all probability be confined to the large cities, at least for a long time to come, for even the longer established types of social work have as yet scarcely touched the rural community, or even many of the smaller cities.

Record Keeping. There is another mechanical aspect of the problem which deserves attention,—the question of keeping of records. Most of the ministers from whom we have had replies keep no records at all and the cases submitted were in the main given from memory. Others keep very careful records. This is especially true, of course, where clinics have developed. The objection to records comes from two sources: first, that they involve a good deal of secretarial work and some trouble in filing; and second, that they would be violating the confi-

THE MINISTER AND FAMILY TROUBLES

dence of the parishioner. The last is really the important objection, and there is something to be said for it. It would seem, however, as if a minister's records could be kept as strictly confidential as a good doctor's are. On the other hand, there are weighty advantages in having records. Suppose a case on which a minister has spent much effort at one time comes up again years later. Memory is bound to be unreliable, and the minister would often find it invaluable to have an exact statement not only of the trouble of the earlier period but also of what he did or attempted to do to alleviate it. Then again, problems of this nature do not end with the removal of the minister to another parish, and it would be very helpful for the succeeding minister to have a record of his predecessor's experience. Furthermore, if we are going to do anything in the nature of training younger ministers, such records are invaluable.

Of course, a technique of record keeping has yet to be worked out, but this would not present insuperable difficulties. Much could be learned from social service records not only as to the form that the record should take but also as to the way in which such records may be used as study material. In the early days of social work the various social agencies quite properly insisted that their relations with their clients were confidential, and therefore that it would be impossible for them to allow students to use their records. This seemed to present an impasse,—as there was no way to learn except from the experience of others. Finally methods were devised by which records to be used for teaching pur-

GENERAL METHODOLOGY

poses were edited, all identifying information carefully removed, and the record then presented for study. Ordinarily the student does not know from what city the record comes, what agency has been dealing with the case, or even the approximate date of the material.

In discussing this general problem of record keeping with church people there is always presented the absolute necessity of confidence. The resemblance between the function of the Protestant minister and that of the Catholic priest in the confessional is often pointed out. It is essential that such a relationship should be confidential, and if records are made they should be kept in a locked file; even in extreme cases some might be destroyed. At the expiration of a pastorate the minister might go over his records and remove those of any cases which he believed would be of no help to his successor. There is no reason at all that the person seeking help, or anyone else for that matter, should know about the record; ordinarily it can be written up after the visit, as is always the case with social records. At the same time the lack of good records is one of the causes why this sort of work by ministers is not as effective as it might be. Memory is a treacherous reed, especially the memory of a busy pastor. As has been said before, also, the only way by which our successors may learn is through a knowledge of the mistakes and successes of their predecessors.

Number and Type of Cases. Without adequate records, it was almost impossible to get any idea

THE MINISTER AND FAMILY TROUBLES

how many cases come to ministers. A direct question as to numbers and types of problems was not included in the Unitarian study, but the Federal Council questionnaire brought forth several estimates and a few answers based on records. One man stated that he had an average of one hundred and twenty cases a month, all dealing with sex. This, however, is in a specialized clinic in a very large city. Another minister in a large city reported several hundred cases per year, out of which perhaps forty-five are cases of marital unhappiness, forty seek advice on sex problems, and twenty-five request birth control information. His main problem, however, is that of adjustment of parents and children. Still another minister in a somewhat smaller city reports seventy-five or one hundred cases a year which he handles himself, and rather significantly, three or four dozen "cases of lesser difficulties handled by our social worker." About one-third of his own are cases of marital unhappiness and a great many come from unmarried people seeking advice on sex problems. Another minister estimates that he is handling about twenty-five cases all the time. A great many of these are "emotional problems arising from sexual ignorance or maladjustment." Still another reports that during the past three years he has dealt with approximately two hundred and eighty. About forty per cent are cases of marital unhappiness and twenty per cent of that number can honestly be said to result from a maladjustment of physical relationships. "About fifty per cent of the entire group are married people who are seeking advice and counsel on sex

GENERAL METHODOLOGY

matters and sex adjustments. Some of that number are in trouble, others just bewildered." This man is unusual in that he has had but two requests for birth control information in his entire experience. He further reports that there is an endless stream of cases of parents who are having trouble with their children, and children who are having trouble with their parents. "One of the hardest problems," he says, "which we have to face is the problem of a father and mother who have waited too long in dealing with their children and now want the preacher to step in and help in a practically impossible case."

X

GENERAL COMMENTS

A NUMBER of ministers described their methods or made general comments which were stimulating. Since the different aspects of the subject are inter-related in showing the contributor's point of view, it has seemed best to quote from several men at some length here, rather than to split up their comments and place them under appropriate headings.

Special evening service; office hours; records.

The type of evening service which I have used here opens the way for a number of contacts. The fact that I invite "personal problems" for discussion makes people feel that I am also available for personal interviews. Then, too, our church is downtown and so located that it is easy for its minister to be sought out.

Apart from general methods we have done nothing to place our resources at the disposal of people in need of personal help. I expect, in the next year, to do more in the way of inviting people to come.

I maintain office hours and also meet people for consultation by appointment. In these cases I seldom go to the homes but insist upon people coming to my office. I have a secretary through whom appointments may be made.

I keep a "case book" in which I record carefully data concerning each problem. It takes but a few minutes to make

GENERAL COMMENTS

the necessary entry and I can quickly get each background as needed.

As a downtown church in the midst of the theatre, hotel and apartment district, we find that our new type of evening service is meeting with a good response. We are attracting a goodly number of lonely folk by our "after-church social hours" and the "personal problem clinic" has met with a good deal of success.

Concerning my method in dealing with individuals: in some cases I have worked with a physician. I know a little about psychiatry and utilize its methods to some degree. I find that most persons are willing to open their hearts and after getting the story I try to analyze it and "talk it through" with them and seek to bring about the spiritual adjustment along with what else is involved.

No office hours or special technique. Here is one man who is definitely opposed to office hours or to special techniques.

The method used is that of personal interview, always asked for by the patient, the cases dealing almost exclusively with some pathological condition in family or sex problems or failure to control one's mental or nervous organization. There is a continuous stream of applicants. Each case is dealt with separately and continuously as desired by the patient until the problem is solved. I have never set up any special office hours for this service, but I am kept busy all the time. I see these people, as a rule, in my church study and always on appointment, holding no special office hours. I utilize outside agencies as needed: physicians and social workers. I do not consult psychiatrists for whom, as a class, I seem to have an instinctive distrust.

THE MINISTER AND FAMILY TROUBLES

Value of psycho-analysis. The next is from a man who apparently received a great deal of help from a psycho-analytic technique:

The help that I have been able to render along the line of love and marriage has not resulted from any concerted program. I became a number of years ago keenly interested in the scientific point of view of this subject, as the result of a study of psycho-analysis and the experience of being analyzed by a graduate of Dr. Jung's. Following that experience I worked quietly with individual cases such as come up in the experience of any city pastor. However, I do not attempt anything like psycho-analysis. I have found it possible to work with individuals in the discovery of fixations of which they are unaware and unconscious motivation which is hampering their adjustment to life. In fact I am doing that sort of thing all the time with certain individuals.

I have twice been asked by the Y. M. C. A. to give a series of addresses on "Modern Problems of Love and Marriage." Recently, at the request of the young people's organizations of the church, I covered the same ground at six Sunday evening services, changing them somewhat because of the fact that it was a mixed audience, but still handling the subject frankly and scientifically. The attendance at these evening services averaged about a thousand. The response was cordial and the objection in the church practically nil, which I consider quite remarkable. At the service when we considered sex adjustment, I announced that on the Friday following there would be another meeting for men and one for women, dealing with certain aspects of the problem that could best be handled in the smaller groups. At these meetings we had about two hundred men and three hundred women. We had to turn people away and a week later had two other meetings for those who could not attend the first.

GENERAL COMMENTS

I took the men's group and had the women's group in charge of a woman in this city who is trained in this field. Of course out of this have grown personal conferences on the subject, the use of literature and the like. We distributed with the help of the public library some 1300 or 1400 bibliographies on this subject. We have here a Social Hygiene Society which is doing good work along this line.

Interest in Psychology. The following is from a man who has been exceedingly successful in a small city and who thinks this work is one of the most important fields of his ministry:

Occasional sermons such as "Surgery for the Soul," "The Science of Spiritual Culture," etc., and one or two courses of lectures on psychology each season, serve to acquaint a section of the public with my interest in the problems of psychological adjustment. My work has been of a personal quality that brings results more quickly than the more professional attitude. Persons with emotional problems I receive in my home; although I would prefer an office with stated hours for an extension of the work. Often a long evening may be needed to get a foothold on the problem, however, and some compromise with a set hour system is necessary for the best results. I have had cases referred by physicians, although in this community they are only just beginning to admit the psychological basis of many of their cases; I have done pioneering work in this line.

Every church school should have courses on the physiology and psychology of the sexual life for all ages in graded groups, without mystery and without fear. The psychology of fear as an aid to morality can be no longer used with intelligent persons; the church should discard it.

THE MINISTER AND FAMILY TROUBLES

Perils of Psychology. There is, however, another side to the shield in relation to the use of psychology and psychiatry under modern conditions. The perils as well as the promise of psychology are well expressed by the following statement from a minister of a church in a large city in the Mid-West:

There is probably no area in the whole field of human endeavor today that holds greater promise for the future happiness of mankind than the researches now going on in what is commonly called "the new psychology." The results already obtained are, in certain instances, so striking that it is not surprising to find grossly exaggerated ideas as to what has been and can be accomplished widely held. But it is imperative, I think, for those who are most concerned with the application of the new knowledge and methods to be very much on their guard against the perils of premature use.

These perils, as I have seen them in my experience as a parish minister, may be grouped under four main heads: the loss of personal independence, reliance upon magic, the habit of morbid introspection, and an undue emphasis upon the importance of one's individual fortunes. They are not necessarily inherent in the new psychology—indeed, the really competent leaders are constantly guarding themselves and their pupils against precisely these dangers. But "dabbling" in the new psychology is very apt to encourage, if not create, the attitudes and ideas and emotions which these perilous habits involve.

I think the minister is in a peculiarly favorable position to make war against these dangers, without minimizing the importance of the new knowledge in thoroughly competent hands. He can do much to counteract these harmful tendencies, and I think his most valuable contribution at pres-

GENERAL COMMENTS

ent will be his assistance in clearing the way for the real usefulness of the new psychology by combatting its present dangers. In his personal relations with the people who come to him for help, he can do much to develop a sturdy self-reliance. He can use his teaching office to inculcate the basic conception of a world governed by laws that make no exceptions and grant no special favors. He can give his people a sound philosophical view of life which will set the individual in true perspective by revealing the great objectives. And he can make use of the church as an instrumentality for self-expression through self-forgetting service to high ends, thus cutting the ground out from under the tendency toward morbid introspection.

The minister should know enough about the field of psychiatry to know when to call in a trained psychiatrist. He can learn much from the psychologists that will be of practical value to him in his daily work. But he will find that his chief assets are the traditions already available in the church as a human institution.

Cooperation with other social agencies. The following extract comes from a report from a large city where the church has been a leader in all sorts of social efforts:

As suggested in the enclosed reprint, we have made no effort to advertise our Family Relations Clinic. It grew rather naturally out of persons seeking more information following lectures in the Open Forum on birth control, out of acute marital situations within the membership of the church, and finally out of a growing sense of the futility of the church's simply opposing divorce and remarriage after divorce without building any constructive program to make divorce less probable. The latter factor led me first to loan books on marriage, second, to secure pamphlets to go to

THE MINISTER AND FAMILY TROUBLES

each couple and now, finally, I reserve at least half an hour for definite instruction on the biological factors in marriage with nearly every couple that I marry.

I do not have stated office hours, but am available most any time in the conveniently arranged church offices.

We have the finest kind of cooperation from outside agencies. One of the best clinics in the city, and two private practicing physicians have repeatedly sent us some of their cases. A psychiatrist will be available for us when one is needed. Social workers have cooperated with us in sending a few cases, as well as in helping to build up the lecture courses on *The Biology of Marriage*.

The minister's limitations and obligations. It is especially interesting to note what is said as to the limitations of the minister in dealing with family problems:

I am convinced that clinic work in family relations is not a proper field for all ministers. Wholly apart from grave moral dangers involved to some, a large percentage of our ministers are not qualified by temperament to elicit such intimate information as is required for the most helpful advice. We are in the same situation in this particular as our doctors, only a few of whom are really qualified to become family physicians in the old sense.

However, I do believe that every pastor should acquire some knowledge of constructive sex literature and the facts with regard to birth control and if he does not feel qualified to advise extensively, he should connect himself with some doctor or other pastor who specializes in this line. Moreover, I believe that every pastor should hand each couple whom he marries some such pamphlet as Butterfield's "Marriage," and some such bibliography as is to be found in Eddy's "Sex and Youth."

GENERAL COMMENTS

The work of a busy office. The following comes as the fruit of successful experience:

We have been carrying on this line of service for over nine years and the machinery that is set up is very, very limited. Practically all of the service of this sort must be done in personal contacts, either by the pastor or by selected individuals. We have frequently called into counsel lawyers, doctors, psycho-analysts and most frequently just steady, Christian women and men.

We have not done much advertising that the church or the minister is ready to help in family adjustments. Statements, of course, have been made from time to time, particularly as a part of the annual series of home sermons. We have let the public know in this way that we are here to help and to serve. A minister's personality soon makes evident whether he is friendly or whether he is not; whether he can be confided in or whether he cannot. People are eager for help from those whom they can trust.

I have insisted in the majority of cases upon office interviews. On very rare occasions do I permit them to come to my own home and on more rare occasions do I visit in the home. It has been my policy to keep my own home life away from the immediate pressures of such difficulties. We have stated office hours, but also are available for appointments at any time of the day or night outside of the regular appointments.

We have had very little success in the contacts with outside agencies. Our approach is largely religious and spiritual and the outside agencies have been altogether too much material. The physicians and the lawyers and the psycho-analysts have all been very kind and very friendly. I have not been successful in my effort to utilize professional social workers. We have one on our staff but she is not professional

THE MINISTER AND FAMILY TROUBLES

and deals very little in the adjustment of the home situation or sex problems.

I do not permit my wife to share in the general run of the cases. There are some in which she can make a very vital contribution. In others, however, I feel it unwise to burden her with the task.

Discussion groups; no office hours. Another minister sends the following description of his work:

My work in family adjustment had its beginning in a series of sermons on home life in 1925. The next three years this series of services was broadcast over a local radio station. Many young people and young couples began coming to me to discuss their problems. The third year a discussion hour was established, following the evening service. Young married people were invited to come to this discussion club where the hour was spent in frank discussion of personal, economic, and spiritual problems of home life. These sermons and conferences opened the way for a series of difficult but rewarding contacts with young people and young married couples. Very few sought help on sex problems. They were mainly family adjustments. In most of them it was friction in the home that could be traced back to a definite cause and a solution found. I usually had an interview with the man and wife in which I frankly laid before them the facts, my conclusions, and my suggestions. Unless the misunderstanding had gone too far and bitterness had developed, we were usually able to find the way to a solution.

I do not think regular office hours will encourage these people to seek the minister. Usually after a stormy session in the home, one of them decides to consult someone. It is usually the result of an impulse. If they must wait until office hours, the impulse will pass. Very often the telephone would ring and the party would say, "Mr. Blank, I need

GENERAL COMMENTS

some help—may I come and see you right away?" I was never able to find anything more important at that hour than helping people in trouble. They came to me when they were in trouble, not when I was at leisure.

Minister or friend? The following statement makes a distinction between approach as a minister and approach as a friend. However, one wonders if the friendship itself was not established as the result of the ministry. The question asked in the second paragraph is one that comes time and again in the course of the study of this material.

I have never been approached *as a minister* for advice upon any intimate or even important personal question. I have repeatedly received confidences and been asked for advice after friendship was established and it is possible to suppose that it was asked more readily because a minister is supposed to be good at giving advice, or it may be assumed that it was the normal result of friendship.

I wish I knew of a pamphlet or book I could give out to people about to get married that would not offend and still would go to the heart of matters. People are very hard to talk to at that time—they are self-absorbed, sure of themselves, and brook no interference.

The need of a listener. The following brief paragraph from another report is illuminating and represents clearly what a great many ministers think:

People have come to me rarely if ever for advice. They said they wanted advice but what they really wanted was to talk with someone.

THE MINISTER AND FAMILY TROUBLES

A clinic unconnected with the church. Another minister gives the following frank statement of his views. His feeling in regard to a marriage clinic is somewhat different from that of most. His church, it may be noted, is located in a city where specialized resources for a clinic would be available.

I have no facts to report from experience with my parish. I do not mean by that that I have a parish where all the married people are perfectly happy and confronted with no family problems. They undoubtedly have but have not manifested the fact to me. I know perfectly well that certain couples are facing acute problems but most of these I believe are to be traced to differences in temperament. You might say, "So are most of them. You are not specific enough." The differences are accentuated in some of these instances by the fact that neither party has an adequate conception of the ultimate objective of marriage. In most instances the man provides a comfortable home for his wife and children, is not, so far as I have ever discovered, physically cruel to wife or children. So far as the community is concerned they are just like the average husband and wife.

So far as your work in hand is concerned you won't gain anything by having me go into details. The fact of the matter is that I do not feel that I have the equipment to take any steps toward relieving some of the tensions that exist. What I would like to do here for the entire community would be to think over the problems involved in establishing a Marriage Clinic. I do not mean by that that it would be under my direction. Not at all. I would only be the originator of the idea and turn its actual operation over to adequately trained and equipped people. I shall continue to do what I can toward broadcasting from the pulpit sane, wholesome, and modern conceptions of marriage. I

GENERAL COMMENTS

have already thrown our young people's group open to discussions that I hope will set them thinking in the right direction upon the subject of marriage. I plan to feel my way through toward a frank and open discussion of sex with my high school boys.

The minister's task. The next man to be quoted was excellently trained as a social worker before he entered the ministry. His statement that it is the minister who must do the work is the more significant, and it may be compared with that in the preceding quotation.

First of all I would advise extreme caution. Blundering will be fatal. Second, the case-method is essential since no two problems are the same. Social insight, knowledge of mental hygiene and the psychology of sex life, and above all a sincere love of people are necessary. The church organization can serve as a center for the religious and social life of the family but the actual handling of the problems of family adjustments must be done by the minister, and he may well approach his task with fear and trembling.

Reticent parishioners. The following quotation probably represents a very common situation. This minister is serving a parish in rural New England, a fact which may have some bearing on his experience.

There are problems that ministers as such should be in a position to handle. There are problems that the churches should deal with. And I have to confess that I do not know just how to get at such problems. I find myself the minister of a group of people who are very reticent regarding their problems, either personal or otherwise. I have to find them

THE MINISTER AND FAMILY TROUBLES

out by chance. I wish that my parishioners would come to me with their problems as naturally as a widowed mother of several children comes to the proper official when she finds herself in need of State Mothers' Aid.

The comment made below seems in part to run counter to most of the experiences presented in the report:

In my six years of experience in rural parishes, no special family or sex cases have been brought to my attention. No doubt, there were such in my parishes, but, personally, I have been very reluctant to enter on any inquiry of these more intimate family relationships. It is my observation that the great number of common folks do not expect aid from the minister or church in such troubles. And most of the folks in our rural parishes are of this type.

The individual approach; a book for the newly married. The interesting comments quoted below at some length are from an able young minister. His attitude in regard to a "program" is typical of many ministers who distrust mechanics and who have the ultra-Protestant respect for individualism:

On the whole question of sex education I feel that it is such a personal subject that it is not wise to try to do anything with the matter in groups, but only with individuals. I feel that in groups where the experiences and the development of the different members is so very different it would be only conducive of harm to discuss the subject. Further, I feel that while one may give the opportunity for conversation on the subject where he feels that it is vital, it cannot be, and should not be, pushed beyond the individual's

GENERAL COMMENTS

own desires as expressed in his or her questions. I should never hesitate in the least to talk the subject over with anyone who cared to discuss it, but I do not think that I have ever been sure enough of an instance yet, where it was up to me to make the first beginning.

This last summer I came across a book, "A Plea for Monogamy," by Wilfred Lay, which seems to me and has proved in our experience to be an absolute Bible for the happy married life. Unfortunately this book is clumsily written and in rather technical language. If it were more simply written so that one unfamiliar with the technical jargon of modern psychology could comprehend it, I should be inclined to give it as a present to every man whom I married. Whenever the opportunity offers I do try to give the teaching of that book to married couples.

Personally it seems to me that the disadvantages of any kind of an established "confessional" greatly outweigh the advantages which might come from such an institution. My own policy and belief is that it is the place of the minister to make himself as well known as possible to the members of his parish so that they may come of their own free will and consult him on any question whatsoever that they may desire. Naturally this whole matter becomes one, therefore, of the personality of the minister, and whether or not the members of the parish have confidence in him and find him the kind of man to whom they can talk freely, with absolute assurance that whatsoever is said will be kept confidential. This being the case, therefore, I do not quite see how there is much that one can do in a "program" or mechanical way for the best interests of all concerned.

Interest in social hygiene. The minister who pens the following comments is one of the leading clergymen in a large city, with many years experience:

THE MINISTER AND FAMILY TROUBLES

I have always been active in the state Social Hygiene Association. My church people supported me with their influence and individual subscriptions. From the first it was a community affair. We succeeded through several thousand lectures and through literature in breaking the taboo. Social hygiene is now accepted by the city and is supported by the Community Fund which gives to its work ten to twelve thousand dollars per year. We have not been able to do much as yet out in the state. The Association has worked through other societies and organizations that would accept its aid.

I do not preach on marriage on Sundays although I strive by incidental references, which seem to me the most effective, to create and sustain an idealistic conception of marriage and family life. Although I do not use any of the methods about which you ask, I do not criticize those who do. It is quite possible that if I had to do with a different class of people my position might be somewhat different.

My assistant, who is taking this down, has just called my attention to the fact that some years ago I gave a series of Sunday morning sermons on Eugenics. During this series every seat in the church was filled. I have also preached a good many sermons on the relation of religion and health, and on the light that the new psychology throws upon human life. Sermons and lectures of this kind always lead to interviews and to more requests for lectures than I can give.

The Minister's Wife. The comment below is typical of a large number received, particularly from small communities, where the minister's wife is an important element in the situation:

My wife gave Mrs. Blank her moral support and encouragement in holding on, and helped her emotionally by being a sort of Mother Confessor. Frequently this is about

GENERAL COMMENTS

all the help that we can be. I think that other kinds of cases are exceptional.

Prevention if possible. The minister quoted below raises a significant point:

It seems to me that possibly the questionnaire does not suggest the thing that is most vital of all. That is, your inquiry deals with maladjustments largely.

Possibly the great work of the minister is to prevent maladjustments, not only by advice at the time of marriage (which seems to me to be pretty late) but by a systematic training from childhood for the relation of marriage.

It seems to me that much of our marital and sexual maladjustment roots back into childhood and youth.

The preventive angle should appeal to us as well as the curative angle, however it may need to be worked out.

We train our children for everything else but marital and sexual life, and then wonder why they do not make a go of it.

I am not ready to suggest a technique, but I believe *preparation* must be part of the program of a complete strategy.

Sex Education. Some comments from a minister who is at the head of a successful clinic in a large city are of interest:

In general, I would urge the teaching of sex in a general way at the earliest age possible—in the same unemotional terms as used to teach astronomy or geography. That age should be below ten years. Even before that age, urban children get some sex instruction of a vicious kind. Sex education should precede sex curiosity. That, to me, is of vital importance.

The necessity with adults is to teach that sex is as much

THE MINISTER AND FAMILY TROUBLES

a part of life as every other hunger. The failure of many marriages is due to the passivity of the woman—she having been taught that this is modest. Men become weary of exciting sexual interest in a passive partner, especially when there are other women around who are by no means passive. Childlessness does not make for matrimonial felicity.

The fullest kind of birth control instruction should be furnished everybody.

Girls should be taught the unfairness of necking boys—on the ground that it takes less to stir a virgin boy than a virgin girl. They are taking an unfair advantage and should be so appealed to in groups. They should be explicitly warned against the combination of hip-flask, auto, and dance and of the currents set in motion within themselves after virginity is gone.

I doubt the ability of the average parent to impart sex education. Either they slop over with sentimentality or are shamed by their own treatment of the subject when speaking to their own children. Frank courses of instruction by outsiders amongst groups of students at colleges and schools—without the faculty being present—should be encouraged. The speaker must be trusted.

A series of books without any obvious religious content, dealing frankly with the facts of sex should be prepared for the young of both sexes. They should be graded to the age of the student—from ten years up. But ten years today knows as much as fifteen twenty years ago. This would have to be allowed for.

Your difficulty is the parent and the pastor. They will not believe the degree to which sex education of the wrong sort has advanced amongst young children.

Another minister stresses the need of emphasis in the church school curriculum on family problems:

GENERAL COMMENTS

We endeavor to put on a small amount of sex education in our general curriculum of church work. In our boys' department there is a definite outline used, whereby the leader of the boys imparts the idealism necessary. We endeavor to throw around all of the young people's group, an idealism of life's relationships. Seventy per cent of our church program is directed toward youth and their life problems. A goodly number of the young people of the church do come for counsel and advice. The sad part of it is that frequently they wait until it is a little late. Frequently those who are considering marriage, and the marriage is not of the best, wait until it is an exceedingly difficult thing to make any changes, but we have been very happy in the confidence that the young people have displayed in bringing these intimate problems to their pastor for counsel.

The above list of comments vary a great deal and give different points of view from men all over the country. Some points will be considered further in the summary. These comments, which have interested the editors extremely, give evidence of much reflection on this important subject.

XI

QUESTIONS PRO AND CON

The Minister's Wife. There is a marked difference of opinion as to the function of the minister's wife in dealing with family problems. In most of the larger cities where churches are well staffed, the minister's wife is rarely mentioned, but in many of the smaller cities and rural communities she is quite an important factor, sometimes even more than the minister himself. Many women come to her first, and in other cases the minister—as a matter of self-protection sometimes, and more often for the real help which she can give in understanding the woman's point of view—calls her in. It seems obvious that a woman's point of view is necessary in dealing with these problems. The difficulty is that many women who have had the training to make them helpful have had no personal experience. That is one reason why the minister's wife is frequently a welcome assistant. In this particular aspect of family work as indeed in the case in all social work, there is a crying need for women of mature years, wives and mothers, who have had the experience of family life in addition to the necessary technical training. It is common among the Universalists, and occasionally in some other denominations, for a min-

QUESTIONS PRO AND CON

ister's wife to undergo training, receive ordination and definitely share in pastoral work. Some theological schools make special provision for minister's wives and fiancées as students.

Sex Education. Many of the comments listed above contain statements in regard to education of the young. Many ministers, it will be noted, feel that the church school ought to do far more than it is accomplishing at present, and some of them have tried interesting experiments in this general direction. One minister, for example, reports that the teacher of a class of boys ten or eleven years old makes it a point with each incoming group to see the parents. She inquires as to whether any sex education has been given them and then suggests pamphlets which can help the parents in discussing sex matters with their children. This particular school is now planning to install a similar method with the girls' classes. It will be noted that in this case the church school aids the parents to give the instruction, but does not give instruction to the children directly.

Some of our church school classes, however, undertake the work themselves and many of our ministers have special courses with their young people.

There is much to be said for education for sex and family life in connection with the church. On the other hand, it requires very careful safeguards. Sex education, even more than other types of education, ought to be divorced from emotionalism. Unfortunately a great deal of sex education has been over-emotionalized, and it has sometimes seemed as if

THE MINISTER AND FAMILY TROUBLES

this were particularly true of sex education under church auspices. The ideal should be to present the matter as objectively as one might the geography of Palestine.

Divorce. The attitude on divorce varies a great deal. From the replies in answer to the question in regard to marriage in general, it would seem that the ministers are much more careful in remarrying divorced people than others. Many make it an absolute rule only to marry the "innocent party." There seems, however, to be a growing liberality in regard to divorce, coupled with the feeling that marriage ought to be more carefully supervised. One man states his position thus: "I do think very strongly that the laws relating to marriage should be very stringent especially as to physical qualifications. Divorce, on the other hand, I think should be made much more lenient." This is probably a somewhat extreme position but it is one which is becoming more common.

Whether the majority of ministers would agree with the point of view expressed above is doubtful, but it seems clear that churchmen are beginning to realize that generalizations regarding divorce and especially regarding divorced people, are bound to be unjust and often to work hardship. One minister reporting on a recent interchurch conference which gave thoughtful consideration to this question says of the men there present:

They agreed that the church's position (presumably that divorce is possible for one cause only) constitutes an ideal

QUESTIONS PRO AND CON

to be striven for, but that in practice the minister must be guided by the situation, which he must study in accordance with approved case-working methods.

That means that instead of condemning or making pronouncements on general principles, it becomes part of the minister's task to try with patience and skill to ascertain what factors really lay behind the divorce. It may not always be true that "To know all is to forgive all" but it is certain that greater knowledge of individual problems and difficulties will tend to bring in question many blanket prohibitions. It is equally certain that the use of the case-work method will bring such a knowledge of the disillusionment and suffering caused by unwise marriages as to convince the minister that prevention—if possible—rather than punishment or condemnation is the most important service which the church can render.

Performing Marriages. In both groups of questionnaires, the ministers were asked what their attitude was toward performing the marriage ceremony for people whom they did not know. Rather to our surprise, the most common attitude seemed to be that a minister's duty was fulfilled if he made sure that the license was in order. Several stated definitely that it was their duty to marry anyone who came with a license. Others felt that the only exception was in regard to divorced people, and in such cases some ministers asked questions and others made it a definite policy to marry only the innocent party. A few ministers were frankly troubled about

THE MINISTER AND FAMILY TROUBLES

the whole matter and although they had come to no definite conclusions they hoped that some policy might be worked out. In the case of very young people several ministers made it a point to see that the parents were advised before the marriage ceremony was performed. One man said that he made certain that the parents had been advised but he did not always insist on parental consent. One or two cases were given in which the parents had not been advised and unpleasant consequences had ensued. The reasons given by several ministers who felt that they ought to marry anybody who came with a license, was that the people would get married anyhow and it might help to strengthen the marriage if religious sanctions were given to it. Some ministers have a carefully worked-out form which they require applicants for marriage to fill out, and others require medical certificates. One minister who has given a great deal of thought to the general problem puts the matter as follows. It would be interesting to know how many ministers would agree with his alternative position:

When people come to me to be married, I endeavor to make sure that they sincerely desire a religious service. If either party has been divorced, I speak with him or her concerning the ideal of marriage, trying to make sure that the tragedy of the first experience will not be repeated, that there is a will to make the new marriage permanent, and to avoid a repetition of the first failure. Only once have I failed to perform a marriage when called upon—that was when a man, divorced, expressed a rather blatantly physical view of marriage. I asked him to take a copy of the mar-

QUESTIONS PRO AND CON

riage service to read with his fiancée, to make sure that they really desired a religious service—stating that if they did desire it, I would marry them. The next morning he left the book at my home with the word that they would not require my services.

Up to the present time I have taken the position that, if the legal conditions are fulfilled, and if the people insist that they desire a religious service, I should not refuse to marry them. An alternative position, which seems to me to have much in its favor, would be that a minister should perform a marriage service only (1) when one of the persons is a member of his parish; (2) when one of the persons is recommended to him by a responsible member of his parish; (3) when, in exceptional cases, the application for the marriage service is brought by the minister before, and is approved by, a responsible committee of the parish.

I strongly urge upon young people that the parents on both sides be present at the service, if possible. When one party is very young, besides making sure that the parents' consent has been obtained, I urge the presence of the parents, though if they are indifferent I should not refuse to marry the couple. I have had very few cases of young people marrying under the legal age at which parents' consent becomes necessary.

I may add that, even when the young people are both above the legal age, I try to persuade them to have their parents present. I used to urge this only upon the girl—now I urge it equally upon the man, since an experience I had some years ago.

Birth Control. It is interesting to note the liberal attitude of practically all who replied in regard to the much discussed subject of birth control. With one or two exceptions, nearly everyone who men-

THE MINISTER AND FAMILY TROUBLES

tioned the subject at all said that he believed in giving birth control information, either directly or through a doctor, and many made the securing of such information part of family adjustment work. There were several, however, who had had but few requests for this sort of information, and one or two others who, to judge by the case stories which they gave, seemed to be opposed to the practice. The extreme statement of the other point of view comes from a very successful minister in a large city, who says:

Do not hesitate to give any serious inquirers your best knowledge regarding birth control, regardless of the law against it. The law is abominable and should be changed. Meantime ministers must help on any enlightenment of the entire sex and marriage question.

Helpful Literature. One of the requests which came most frequently as a result of the questionnaire was for a suitable pamphlet or book which might either be presented to newly married couples or be recommended to them. There is apparently a real need of a brief pamphlet. One of the ministers replying is at present preparing such a pamphlet with a bibliography.

Several ministers make it a point to recommend certain books to those who come to them for advice and to candidates for matrimony. Among the books recommended are the following:

Marriage
Sex and Youth
A Plea for Monogamy

Butterfield
Sherwood Eddy
Wilfred Lay

QUESTIONS PRO AND CON

Family Limitation	Margaret Sanger
Married Love	Marie Stopes
Marriage in the Modern Man- ner	Wile & Winn
Fine Art of Living Together	Beavens
Fireside Talks	Beavens

No question was specifically asked on this point and undoubtedly many other books are used.

XII

CONCLUSIONS

WHAT can be said as to the results of the study? It must be frankly admitted that the material before us is too limited to permit many valid conclusions.

One conclusion which seems warranted is that the minister still plays an important and almost unique part in the whole field of family relationships. This it seems is not necessarily, perhaps not preeminently, in the field of sex, but in all sorts of personal adjustment. There is no agency in the modern community, whether in the big city or in the smaller town and village, that gives the service of an impartial adviser and helper who is also a friend in the same way that the church does through its minister. In the larger cities, it is true, there are psychological clinics, medical specialists and child guidance clinics, but the functions of these are relatively impersonal and professional. The church and the minister occupy a unique place by being personal and close to the individual in difficulty. It may be that in the larger cities family consultation services will grow up, but even they will lack the contact which the church has; and in the smaller communities—practically devoid of social agencies—there is no one to approach the place of the minister.

CONCLUSIONS

A second generalization that grows out of the study is the insufficient training of most ministers for dealing with the problem presented. Most of the ministers who replied testify that they have had to work out their own technique and many appeals for assistance and advice came in with the cases. Ministers are not unique in this lack of knowledge, because up to the present very little information or help has been available. Social workers have done a good deal of work with poor people and with those who get into obvious difficulties, but just as in the medical field, little help is to be had for the middle class man or woman in trouble. This field, that of the "forgotten man," is preeminently one in which the church can work.

A third conclusion is that in some ways the need is greater in the small than in the large communities. The bulk of our churches are in small communities and it is the ministers there who most need training to help them meet these problems. They do not have specialists at hand to turn to, and hence it is the more important that they be equipped with some knowledge of the social and psychological background of family life.

The fourth conclusion has been stressed by many of the ministers,—that we must do away with the religious-social attitude that certain acts are unforgivable. It is curious that modern society and even the church has tended to limit "morality" to obedience to the seventh commandment, and that a Magdalen is still stoned, while a high place in the synagogue may be complacently given to one who is

THE MINISTER AND FAMILY TROUBLES

guilty of selfishness, envy, malice, or even active cruelty. This may be a hangover of Puritanism; it certainly does not accord with the precept and practice of Jesus. As one minister expressed it, "One must never be shocked at anything nor must one blame anyone who is having sex difficulties." He summed the matter up rather pungently: "Any man who thinks that sins of the flesh are the worst sins ought not to be in the ministry."

Another generalization has already been commented on,—the necessity of working out some better technique in regard to the marriage ceremony. The most important aspect of this is the consideration of the wisdom of adopting a more helpful policy with regard to marrying people who are strangers to the officiating clergyman. As has already been pointed out, many ministers feel that the decision as to whether or not people should be married rests with the state, and that once the license is issued they have no option but to perform the ceremony, if requested. Others are careful in regard to remarrying divorced persons, under the assumption doubtless that they have once made a costly error and one which the minister does not want to have occur again. Such an attitude is commendable, but the question arises whether the minister should not feel an equal responsibility for those whose errors lie ahead of them. This is emphatically the case in regard to very young people. Should he not, in any event, tactfully question strangers, and try at least to ascertain why they sought him out? Such questionings might reveal a desire to evade the law in

CONCLUSIONS

their own community, or to keep the marriage a secret, sometimes for acceptable reasons, sometimes not. Such questions, too, might aid him in getting a picture of the background of the man and woman before him, and possibly enable him to advise them from his longer experience. The present attitude of indifference of many ministers has been made a basis for attacks on the church's genuine interest in the family, especially when it has been coupled with such flagrant violations of good taste, to say nothing of higher considerations, as marriages performed in airplanes and swimming pools. Study might well be given, also, as some men have given it, to the possibilities of making their service and ceremony both more serious and more continually helpful.

Still another general conclusion is the necessity for more adequate and intelligent sex education, either in connection with the church or elsewhere.

This study, as has been emphasized, is simply introductory. We need more studies covering a much wider range of material which can be used not only by the practicing minister but particularly as a basis for the training of the students in our seminaries. Ministers in their conferences and institutes might give this side of their work more attention than has been the case to date. In his recent inaugural address at the Chicago Theological Seminary, President Albert W. Palmer urged on the seminaries a far more adequate working knowledge of sociology and psychology. If such a training were given in our seminaries it would help tremendously in dealing with the problems that this study covers. Psychology

THE MINISTER AND FAMILY TROUBLES

especially would be of value but a general knowledge of the social background almost equally so. Dr. Palmer has the courage to say that "for most ministers a really searching study of economics, sociology, and psychology is more immediately important for their task and of no less value as an intellectual discipline than . . . the study of Hebrew." It is to be hoped that with such enlightened leadership in our theological schools, courses dealing with the family and family problems based on actual case work studies will become increasingly common.

If more adequate data than was presented in this study were secured and carefully worked over by men and women who have a whole and healthy attitude toward the physical and emotional aspects of life—that is, a *holy* attitude—if it were presented thoroughly and carefully to the students in our seminaries and emphasized by our denominational bodies through their religious education and social service departments, we would aid in helping to cure many of the ills which beset our family life. Incidentally we should immeasurably strengthen the service our churches perform. If ministers and churches were judged as much by the real service they render in this field as they are by numerical increases and financial gains, we should be on the way to making the church what it was once and may be again, a vigorous force in the social life of the nation.

XIII

SELECTED READING

It is difficult to pick out a list of books dealing with the general subjects covered in the preceding pages, not because of the lack of good books but because of the large number published. Despite this fact, however, there are aspects of the situation concerning which there is as yet no adequate treatment.

In general, on matters concerned with sex and the family, the American Social Hygiene Society, 370 Seventh Avenue, New York City, will be glad to answer inquiries and to suggest and furnish printed material.

In matters concerned with child care and especially mental psychological problems, the American Society for Mental Hygiene, 370 Seventh Avenue, New York City, is always ready to render a similar service. Both these societies have state organizations in many states with which readers may communicate. In regard to the problem of birth control, the American Birth Control League, Inc., 152 Madison Avenue, New York City, will answer questions and furnish and suggest sources of information. This particular subject is not adequately covered in printed material in the United States on account of our prohibitive legislation. In the present list, for

THE MINISTER AND FAMILY TROUBLES

example, it would be illegal to give books dealing with the technique of contraception, but for legitimate inquirers the Birth Control League will be glad to give all necessary help.

The list of books which follows is not intended to be in any sense complete. For convenience the list is classified.

CHILD PSYCHOLOGY

"Parents on Probation" by Miriam Van Waters. New York, New Republic, Inc., 1927. \$1.00. Miss Van Waters' experience has been mainly with the problem child in court but the problems which are exaggerated there are in essentials the same as those of other children who do not get before the courts. A delightfully written discussion "of the sins of omission and commission in parents' attitude toward and treatment of children."

"Wholesome Parenthood" and "Wholesome Childhood" by Ernest R. and Gladys H. Groves. Boston, 1929, 1924, Houghton Mifflin. \$2.00 each. Both these books are popularly written discussions of the difficulties and relations between parents and children. Both authors are trained psychologists as well as practical parents and their suggestions are valuable.

MENTAL HYGIENE

"The Normal Mind" by William H. Burnham. New York, D. Appleton & Company, 1924. \$3.50. Dr. Burnham's treatment of the function of mind and the way minds work is still a classic in the field of mental hygiene. It contains an excellent bibliography.

"A Present-Day Conception of Mental Disorders" by Charles Macfie Campbell. Cambridge, Harvard Univer-

SELECTED READING

sity Press, 1924. \$1.00. Ministers more frequently than they realize have to do with cases of mental disorder, either fully developed or incipient. This little book by one of our leading practicing psychiatrists will be very helpful. It is clear and nontechnical in language.

"The Nervous Housewife" by A. Myerson. Boston, Little Brown & Company, 1920. \$2.25. Both in the field of sex adjustments and of mental difficulties the minister needs to know something of the basic difficulties of the type of woman treated so sympathetically by Dr. Myerson. His study is based on a large amount of clinical material.

SEX, MARRIAGE, AND THE FAMILY

"Sex and Civilization" by Paul Bousefield. New York, E. P. Dutton & Company, 1925. \$5.00. A stimulating discussion of woman's place in society. The theoretical basis is sometimes open to question, but for the general point of view it is unexcelled.

"Sex Education" by Maurice A. Bigelow. New York, Macmillan Company, 1916. \$1.60. An older book than some of the others but still the best treatment of methods and problems of sex education. It is written especially for educators and deals more with the technique than with the material.

"The Sex Side of Life" by Mary Ware Dennett. Copies can be obtained from Mrs. Dennett, 81 Singer Street, Astoria, L. I. A brief pamphlet written by a mother for her sons. Gives without technical detail or unnecessary verbiage what adolescents ought to know about sex.

"Social Adjustment" by Robert C. Dexter, Ph.D. New York, Alfred A. Knopf, 1927. Chapter 14 of this book by one of the present writers gives in brief form the

THE MINISTER AND FAMILY TROUBLES

treatment of the modern problems of sex and the family. It also gives a much more complete bibliography for those who wish to make a special study.

"Little Essays of Love and Virtue" by Havelock Ellis. New York, Doubleday, Doran & Company, 1922. \$1.50. The Nestor of the English students of social hygiene in this book has compressed his philosophy of love. It was written originally for young people but is useful for all ages.

"Sex and Youth" by Sherwood Eddy. New York, Doubleday, Doran & Company, 1929. \$2.00; paper, 15¢. This book has probably done more to spread broadcast a wholesome knowledge of sex among the church people of America than any which has appeared in recent years. It is scientific but wholly free from technical detail. It is the book most widely used by ministers who contributed to the present study.

"Problems of the Family" by Wyllistine Goodsell. New York, Century Company, 1928. \$3.50. A scientific and historical treatment of the background of family life.

"Factors in the Sex Life of Twenty-two Hundred Women" by Katharine Bement Davis. New York, Harper and Brothers, 1929. \$3.00. A case study of both married and unmarried women. The best work available as to the influence of sex on a large group of normal women.


"The Marriage Crisis" by Ernest R. Groves. New York, Longmans, Green & Company, 1928. \$2.00. A rather conservative discussion of companionate marriage and sex problems, well written and suggestive.

"What is Wrong with Marriage" by G. V. Hamilton and Kenneth MacGowan. New York, A. & C. Boni, 1929. \$3.00. A case study of the experiences of two hundred married men and women. Valuable for its comments as well as material.

SELECTED READING

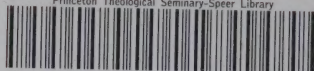
- "A Plea for Monogamy" by Wilfred Lay. New York, Boni, Liveright, 1923. \$4.00. One of the ministers who has done effective work in the field states that this is the best book he has seen on the entire subject. It is rather clumsily written but it is full of meat.
- "Marriage Laws and Decisions in the United States" by Geoffrey May. New York, Russell Sage Foundation, 1929. \$2.50. A valuable handbook for ministers, giving a digest of the marriage laws in each state of the Union.
- "Marriage and the State" by Mary E. Richmond and Fred S. Hall. New York, Russell Sage Foundation, 1929. \$2.50. A thorough discussion of the relationship of law to marriage. Especially valuable is the chapter dealing with the function of the minister.
- "Sex and Commonsense" by A. Maude Royden. New York, Putnam's, 1922, \$2.50. A discussion of sex problems from the point of view of an able woman minister.
- "Growing Up" by Karl de Schweinitz. New York, Macmillan Company, 1928. \$1.75. A delightful account of the origins of life intended for young children.
- "A Short History of Marriage" by Edward A. Westermarck. New York, Macmillan Company, 1926. \$3.50. This is the most authoritative work on marriage published in the English language. It is an abridgement of a much longer work. Despite its scientific language it is quite readable.
- "Marriage in the Modern Manner" by Ira S. Wile and Mary Day Winn. New York, Century Company, 1929. \$2.00. Charmingly written and very sensible discussion of modern family problems. Used by several ministers.
- "Ideals of Love and Marriage" By the Committee on Marriage and Home. New York, Commission on the Church and Social Service, Federal Council of Churches, 1929. 10¢. The preliminary report of the Committee on Marriage and the Home of the Federal Council of Churches.

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